The Foũtayne

or well of lyfe / out of whiche doth
ſpringe moſt ſwete cõſolatiõs / right
neceſſary for troubled cõſciences / to then
tent ỹ they ſhall nat deſpeyre in aduerſite
and trouble. Translated out of latyn
in to Englyſche.

Blessed is that man / of whom god is his
delyre. Psal. xx.

Sauour / and se how swete the lorde is.

11,95

To the christen reder.

BEholde here (christen reder) the very lyueng Fountayne/ the celestial treasure of goddes p̄mises/ out of which do spryg most fruitfull cōsolations for the/ whā so euer thou wilt resort vnto it in thine aduersyty with a thursty sto make. For here be cōpēdiously gathered togyther/the thynges that parauēture thou mightest seke after in the Bible a grete while. And here thou mayst soone fynde wher with thou shalt be able/ nat onely to cure thyne owu woūdes/ but also to recōfort thy neyghbour beig fallē i to any aduersyte. And more ouer to make stroge & incourage ȳ feblenes of mannes conscience/ w̄ these most delectable scriptures of the grete mercy of god. For al consolation or cōfort of man/ shal sauour but lytel in the/ after ȳ thou hast ones tasted of thys: thy physition/thy wyfe/ thy parētes & frendes do p̄mise the nothig but bodyly helth/ & put the in hope of lenger lyfe/but the worde of god doth

put the in hope of the lyfe euerla-
stynge/ and causeth the to sustayne
the hande of god with all pacyēce/
and to withstand the feare of deth
w̄ a bolde corage / euyn as it were
with a strōg bulwarke. wherfore
most (gentell reder) I beseche the
to take in worth this worke (such
as it is) beynge bestowed onely to
thy vse/ & leauyng all cōtagious &
pudels/that may infecte thy mide
with errour/ heresye/ and sedycō/
drynke largely out of this vncor-
rupt and pure well of our sauiour
the knowlege of his highe mercy.
And in the meane tyme consyder/
how moche thou art bounde to el
chew these two euyls/ wherof the
Hie .2. prophete Hieremy dothe speke in
this wyse. My people haue cōmit
ted two euyls/they haue forsaken
me/that am wel of the water of lyf
fe/ and haue bygged out broke ci-
sterns that can hold no water/but
Hie .5. rather dare ye boldly to the throne
of his grace/ that ye maiest optay-
ne mercy/and fynde grace in tyme
of nede. Farewell.

The fountayne or well of lyfe.

ALl you that be thursty/ come vnto the waters/ & you ẏ haue no syluer make hast/ hye/ & eate com on and by without any syluer & without any exchaunge of wine and honye. &c. Herken to me/ you that do here and eate that/ that is good/ & your mynde shalbe pleased with plentuousnes. Esaie. lv.

I shal gyue to the thursty/ of the wel of the water of lyfe freely/ he ẏ ouercometh shal inherẏte all thyngs/ and I wyll be his god/ and he shall be my sonne. Apo. 21

I am thy lorde god/ stronge and louyng/ punyshing thiniqte of fathers vpon the chyldren/ vnto the thirde & fourth generatiō of them that hate me/ and doyng mercy vnto thousandes of such as loue me/ and obserue my cōmaundemētes. Exo 20

I loue them that loue me/ & they that watche after me in tyme shal fynde me. Prou 8

I knowe the cogitations which I haue deuysed for you/ to be cogitations of peas/ & nat of affliction Hie. 29

for

for to gyue you an ende & pacience. and you shall call on me/ and shall lyue/and you shal praye to me/& I wyll here you/you shal seke & fynde/ whā you seke me with all your herte I wyll be founde of you.

Amos 5 Seke me and you shall lyue.

zech .1. Be you conuerted vnto me / and I wyll conuerte vnto you.

Esa .55 Inclyne your eares & come vnto me / here me & your soules shal lyue/ for I shal strike with you an euerlastyng couenante the mercy of Dauid.

Es. 45 Be cōuerted vnto me / & you shal be saued.

Leuit. 26. My soule shal nat cast you away but I shall walke among you & I wyll be your god/& you shal be my people.

Hier. 9 Let nat the wyse glorifye in his wysdome/nor the riche glorifye in his riches/ nor the stronge glorify in his strēgth / but let him glorify that I am the lorde in knowynge me/ which do mercy / iugement / & iustice in the erth.

No

or well of lyfe.

No man shall teache his neyghbour nor his brother/ sayeg(know thy lorde)for al shal know me frō the least to the most/that I wylde mercyful to their wyckednes/ & be nō more myndefull of their sinne. Hie.31.

And you shall know ỳ I am the lorde/ whan I haue done good vn to you for my name sake/ & nat accordyng to your noughty wayes / nor accordynge to your myscheuous offences. Ezech. 20.

I shall fede my shepe my selfe / & wyl cause thē to rest togyder/that that was lost I wyl seke agayne / that ỳ was cast away I shal brīge agayne/ that ỳ was brokē I shall bynde agayn/that that was weake I shal make strōge/& that that is fatte & lusty I shall kepe / & fede thē in rightuousnes/you surely ar my flocke. Ezech. 34.

I shall nat do thus for your sake onely (o house of Israell) but for my holy name / and I shall gyue vnto you a newe hert / and I shall set in the myddes of you a new spi Ezech. 36.

ryte

eyte I wyll nat do thus for your
sake / knows you well / be confoun-
ded and ashamed therfore of your
wayes.

Esaia. 42. I am the lorde / this is my name
I wyl nat gyue my glorie to ano-
ther.

Es. 43 And who so euer he is / that cal-
leth on my name / in myne honour
I haue created him / I haue for-
med him / and made him.

Zach. 13 He shall call on my name / and I
wyll here him / & I wyll say you ar
my people / & they shal say the lor-
de is my god.

Ps. 90 Because he hath trusted in me /
I shal delyuer hi / I wyl defende hi
bycause he knoweth my name.
He hath cryed vnto me / & I wyl
here hi / I am w̄ hi in his nede / I
shal delyuer him & glorifye him.

Ero. 22 If he cry vnto me / I wyll here hi
for I am mercyfull.

Ps. 41. The lorde wyll here them / & god
of Israell wyll nat forsake them.

Es. 65. And it shall be before that they
crye I wyl here it / and whan they

do but whister I wyll here them.

To whō shal I regarde(but he ẏ is poore & cōtrite in spirite/& that feareth my wordes. Esaia. 66.

Lo I am here for I am merciful thy lorde and thy god. Esaia. 58.

Lyke one that cherysheth his mother/ so shall I comforte you. Esaia. 66.

Is it possible for ẏ mother to forgete her childe/but that she shal pitie the fruite of her wombe/ & though she do forgete/ yet wyll nat I forgete the. Esaia. 49.

I/ye/ I my selfe shal cōfort you/ what art thou thā that wylte be a frayde of a mā mortal/ & the sonne of a mā which shal wyder like hey: & dust forget ẏ lorde thy creatour. Esaia. 51.

I am he/ I am ẏ very same that wyll put away thy wickednesse/ & that wyll neuer more remēbre thy synne. Put me in remembraūce & we wyl be tryed togeder/shew thou what vnto me(if thou canst) wher by thou mayst be iustifyed. Esaia. 43.

For my names sake I wyl withdraw my furye/ & I wyll compas Esaia. 48.

the

the w̄ my prayse / lest thou mygh tyst dye . Lo / I haue tried ẏ out / but nat as syluer: I haue chosē ẏ in a fornays of pouerte / I wyl do it because of my self / to thētent I be nat blasphemed / & I wyl nat giue my glorie to any other.

Esaia. xlvi. I haue made / & I schal mainteyne: I wyll kepe / and saue.

Esaia. xliii. I am? I am the lorde / & there is no sauiour besydes me.

Hie. xxxii. Lo / I am the lorde of euery creature / schall any worde therfore bē possyble or harde vnto me.

Esaia. xlv. Am nat I ẏ lorde / & there is none other god no but I / there is no ryghtuous god & sauiour / but I.

Esaia. l. Is my hande abridged or made lesse / that I may nat be able to redeme / or is there no power in me to saue.

Esaia. xlvi. For I am god / & there is none other god / nor any lyke vnto me / which tel at the fyrst what schal be last / & do shewe at the begynyng of thiges that yet be nat done / saying my cōsel schal stande / & al my wyl

schalbe

or well of lyfe.

shall be done. &c. I haue hasted my
iustice & it shal nat be prolonged &
my saluation shal nat be delayde.
Beholde now that I am alone/ & Deu. 32
that there is non other god but I
I shall kyll & I shall saue/ I shall
hurte/ & I shall heale/ and ther is
none ỹ can draw it out of my hãde
I am thy lorde god/which do tea Esaia.
che the thynges profytable/ gouer- 48
nig the in ỹ way that ỹ walkyst.
I wyl shew al goodnes vnto the/ Exo. 33.
& I wyl be called in the name of a
lorde before the/ & I wil haue pite
on whõ soeuer I lyst/ & wylbe mer
ciful to whõ soeuer it pleaseth me/
Mountains shalbe moued/ & ỹ litel Esaia.
hylles shal tremble/ but my mercy 54.
shal nat depte fro ỹ/ nor the coue-
naũt of my peas shal nat be brokẽ
I haue dryuẽ away thy wycked- Esaia.
nes lyke as a cloude/ & the synnes 44
like as myst/ retourne vnto me for
I haue redemed the.
I haue loued the i charite ypetual Hie. 31
therfor I haue takẽ ỹ vp for pite.
And I shal espouse the vnto my Hos. 2.
selfe

selfe for euer/ & I shall espouse the vnto me in rightwysnesse/ in iuge ment/ & in mercy & pyte / & I shall espouse the vnto my fayth/ & thou shalt thā know ẏ I am the lorde.

Esaia. 60. And thou shalt know that I am the lorde (in whom) who that trusteth shal nat be cōfūded/ s ẏ shalt know ẏ I am ẏ lorde ẏ sauith the & redemed the/ ẏ strēgth of iacob.

Mal. 3. I am the lorde/ & am nat chaūged

Eze. 18 I wyll the deth of no mā/ retourne ye vnto me / and lyue.

Eze. 33 I wyl nat the deth of any that is wicked/ but that he be conuerted frō his wicked wayes & lyfe.

Esaia. 30. If you retourne vnto me & reste in me you shal be saued/ and your strēgth shalbe in silēce / & in hope.

Ps. 49 Call vpō me in tyme of thy trouble/ & I wyll delyuer the/ so shalte thou honour me.

Hie. 3. Be you conuerted (o chyldrē) and retourne vnto me/ & I shall remedie the causes of your departure.

Hie. 30 I wyl couer thy sore/ and I wyl heale thy woundes

Stande

Stande ye vpō the wayes/and se/ Hie.6.
& enquere of the old pathes/which
is the good way/and walke in it/
and you shall fynde a restyng pla
ce vnto your soules.

Compasse you the wayes of Hie Hier.5
rusalem/and beholde/and cōsidet/
& seke in the stretes of it/if you may
fynde any mā that doth ryghwys-
nes/sekyng fayth/& I wyll be mer
cyfull vnto them.

He that hathe cōfydence in me/ Elaia.
shall inherite the erthe/& he shall 58.
possesse my holy mountayne.

And my people shal syt in moche Ela.32
peas/in the tabernacles of cōfide-
te/and in habundant reste.

I shall draw them in the bondes Hoz.11
of Adam/in the bondes of charite.

I shall delyuer thē from the han Hoz.13
de of deth/ I shal redeme them. O
dethe/I wyl be thy deth/ and o hel
I wyll be thy chastyser.

And I wyll tourne their sorowe Hier.31
into gladnes/and I wyll conforte
them/ and make them ioyfull in Zach 10
their heuynesse. And I
wyll

wyll haue mercy on the / & shall be
i lyke case as they wer / whā I dyd
nat cast the away / for I am their
lorde god / and I wyll here them.

Hosia. I wyl remedy the causes of their
cōtrictiō / I wyl loue the frely / for
my wrath is turned away frō the

Hie. 32 And I wyll stryke w̄ the an euer
lastyng couenaūt / & I wyll nat cea
se to do them good.

Esaia. I wyl neuer more striue with the
58. hereafter / nor myne angre shal nat
contynue vnto the ende.

Esaia Be nat afraid / for I haue redemed
43. the / & I haue called the by thy na-
me / thou arte myne.

Hie. 39 Thy soule shal optayn saluation
for thou hast had cōfidence in me.

zach. 2. He that shall touche you shal tou
che the ball of myne eye.

Esaia. I haue strykē the in my indigna-
60. tion or wrath / and whā thou wast
reconsyled vnto me / I pytied the.

Esaia. I did forsake the at a point for a
54. lytell whyle / but I shall heape my
mercyes vpon the. In the tyme of
myne idignatiō / I turned my face

a lytell

oz well of lyfe.

a lytel from the/& I haue had pite
on the with an euerlastyng pytie.
Reioyse highly (O doughter of Sion) Reioyse and gyue prayse (o doughter of Jerusalē/Behold thy kynge shall come whiche is right-wyse/ he is a sauiour/ pooze syt-tyng vpon an Asse/ and vpon the fole of an Asse/ & shall speke peas vnto people/and his power shalbe from see to see/and frō the fludds vnto the worldes ende. Zech. 9.

Lo my chylde whō I haue cho-sē/my welbeloued in whō my sou-le is pleased I shal put my sperite in hī/he shal publysshe þ iugemēt vnto the people/he wil neither stri-ue noz cry/noz no mā shal here his voice in the stretz/ he wyl nat bzea-ke the rede þ is cruesshed/ noz wyll nat quēche the lynynge that smo-keth/ vntyll he hath put iugemēt in victozye/and in the name of hī the people shall trust. Esaia. 42.

Lo/I gaue him foz a witnesse vn-to the people/ & haue made hī a ca-pitayne & a teacher vnto nations. Esaia. 55.

And

Ezech.37 And they ſhall be my people & I wyll be their god/and my ſeruaũt Dauid king ouer thẽ/& one heerd ſhalbe for them all.

Ec.40 Lyke as a ſhepherd doth fede his flocke wt his haude/& doth bringe togyther his lãbes/& cherifſheth thẽ in his boſome/& bereth ſuche as be meke/ſo wyl I be to you.

Deu.18 I wyll ſtere vp a prophet for thẽ frõ ẏ middes of their brothers, & and I wyll put my wordes in his mouthe/and ſhal ſpeke vnto all ẏ euer I commaunde hym.

Eſa.63 In his loue/and in his mercy he hath delyuered them.

Eſa.53 I haue ſtrikẽ my people for their wyckednelle.

In his ſcyence he beynge ryght[illegible] ſhall iuſtifye many/for he [illegible] the ſinnes of many/& hath prayed for them.

Jo .1. Behold the lambe of god/which taketh away [illegible] ſinne of the world

Ps.67 whan he [illegible] god on high he [illegible] toke

Of Well of lyfe.

toke captyuite captyue / and gaue
gyftes vnto men.

He shall come out of Syon that Esa 59
shall delyuer / and putte away all
vnpyeties from Jacob.

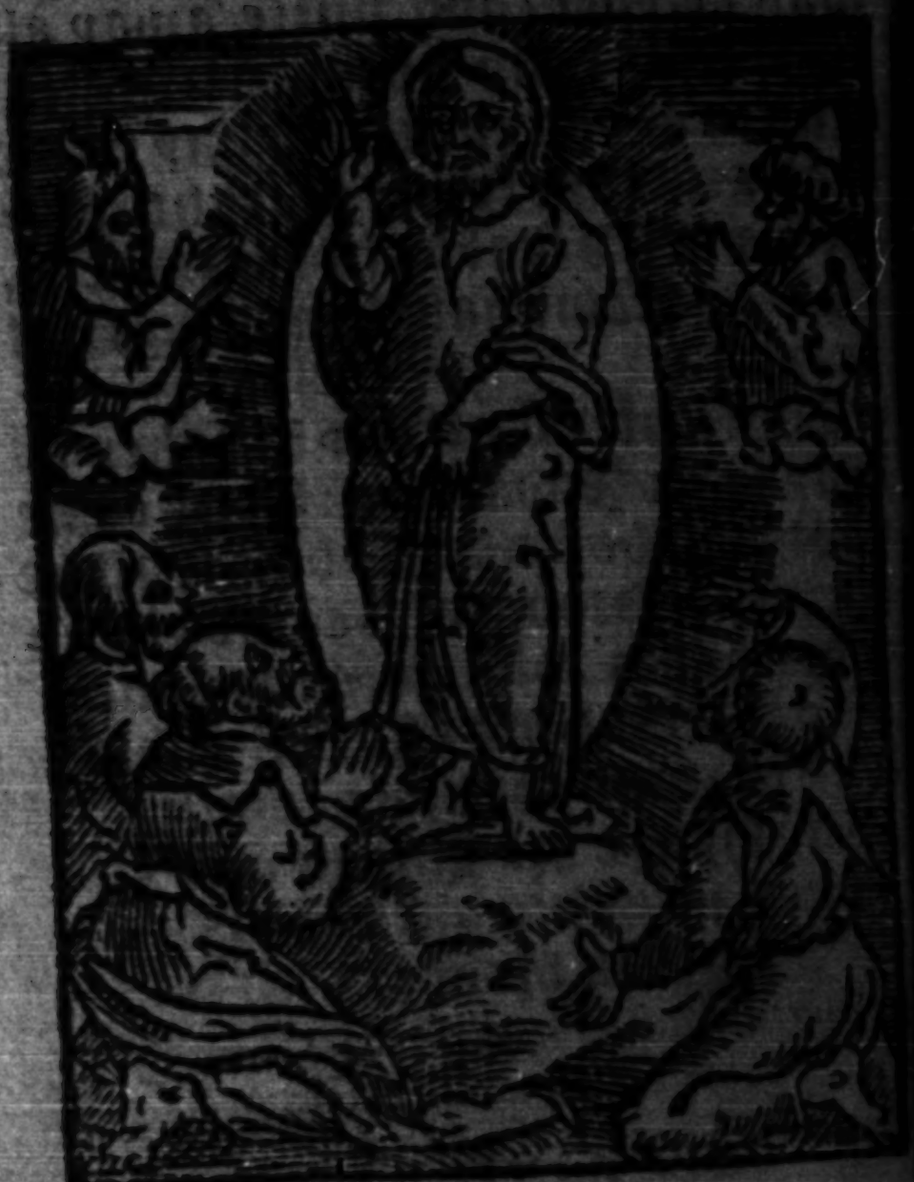
And to al you that feare my name Mal 3
shal aryse the sonne of rightuous-
nes / & helth shal be in his fethers.

He wyl come hastely and wyl nat Hab. 2
tarye.

The sceptre shall nat be taken a- Gene.
way from Judas / vntyll he come + 9.
that shall be sende / and he shall be
the expectatyon of people / byn-
dynge his colte vnto the vyne-
yarde / and his asse (my thyl
de) vnto the dyne / wal-
shynge his stole in wy-
ne / & his garment
in bloode.

*

The fountayne
This is my welbeloued
sonne / here hym.



Zach. 2. ¶ Prayse and be gladde (o doughter of
Sion) For lo I come/and wyll
dwell with the.

The

or well of lyfe.

The spirite of the lorde is vpō me / bycause he hath enoynted me for to preache the gospell vnto poore he hath sende me / to heale suche as are contryte in herte / for to preache deliuerance to the captyue / and syght to the blynde / and lyberte to them that be shytte in / for to preache the acceptable yere of the lorde / for to conforte the sorowfull / for to glad the mourners of Syon / and to gyue a crowne for dust / the oyle of ioye for heuynes / the garment of prayse / for the spiryte of sorowe. Esaie. 16.

I haue troden the presse alone / & none of the people was with me. Esaia. 63.

I offerid my body to the smyters and my chekes to the beters / I turned nat my face from the rebukers & suche as dyd spytte vpon me / the lorde god was my defender / and I was nat confounded. Esaia. 50.

I am Alpha and oo / the begynnynge and endynge / whiche am / and was / and shalbe euer to come / almyghtye. Apo. 1.

Do nat feare I am the fyrst & the
last / & am a lyue & was deed / and
beholde I am alyue for euermore /
& haue ỹ kayes of hell & of deth.

Apoc. 22. I am the roote and generation
of Dauid / & the bryght morynge
sterre. &c. & let him that is thursty /
come / and he that wyll / lette him
take water of lyfe freely.

Jo. 4. who soeuer drinketh of the water
that I shall gyue hi / shal neuer be
more thurst / but the water ỹ I shal
gyue / shalbe in him a well of water
springig vp in to euerlasting lyfe.

Jo. 7. yf any be a thurst / let him come to
me & drinke. who ỹ beleueth in me
(as the scripture sayth) out of his
bely / shall flowe the water of lyfe.

Jo. 6. I am the breed of lyfe / he that co
meth vnto me shall nat hũgre / and
he that beleueth in me / shall neue
be s thurste.

My flesshe is very meate / & my
blode is very drike: He that eteth
my flesshe and drinke my blood
dwelleth in me and I in him.

Jo. 15. I am the vyne & you the brãches
he

oz well of lyfe.

he that abydeth in me & I in him/ bryngeth forth moche frupte/ for without me ye can do nothyng. &c.

Abyde in me/and I in you/for as the brãche can bring forth no frute of it self/except it remaine in the vyne/ no more can you except you remayne in me.

If you abyde in me/ & my wordes abyde in you also/ aske what so euer ye wyll/ and it shalle be graunted you.

All that my father doth gyue me/ shall come vnto me/ and who that cometh vnto me/ I wyll nat caste hym away. Jo. 6.

Come vnto me all you that laboure and are loden/ & I wyll ease you/ take my yoke on you and lerne of me/for I am meke and lowly in herte/ and you shall fynde ease vnto youre soules/ for my yoke is easy and my burden is lyght. Mat 11

This is my cõmaundement that you shall loue together/ lyke as I haue loued you: & greter loue thã this can no man haue/ than to spẽde his Jo. 15.

de his lyfe for his frendes.

you ar my frendes/if you do that I cõmaunde you.

Joh. 15 ye haue nat chosen me/but I haue chosen you.

My father him selfe loueth you/ Jo. 16. bycause you haue loued me & haue beleyued that I came from god.

Mat. 12 who soeuer dothe the wyll of my father which is in heue/is my brother/ and syster/ and mother.

Joh. 9. This truly/ is the wyl of my father that sente me/ that euery one that seeth the sonne/ and doth beleyue in him/ shall haue euerlasting lyfe/ and I wyll rayse him vp at the later day.

Truely truly I say vnto you/ he that beleueth in me/ hathe euerlastynge lyfe.

He that loueth me/ shalbe loued Jo. 14 of my father/ & I wyll loue him/ & shewe my selfe vnto him.

If any do loue me he wil kepe my worde/ & my father wyll loue him and we wyll come vnto him/ and wyll make our mansyon in him.

If you

oz wellofiyfe.

If you do loue me/kepe my cõma
demẽtes/& I wyl pray vnto my fa-
ther/& he shal gyue you another cõ
solatiõ for to abyde with you euer
more/which is ỳ spirite of trouth.

I wyl nat leue you cõfortles/for
I wyll come vnto you.

And if I depart to prepare you a
place/I wyll come agayne & wyll
receyue you vnto me/ and wher as
I am you shall be.

I do leaue peas with you/I giue
my peas vnto you / I do nat gyue
vnto you as ỳ worlde doth/let nat
your hert be troubled nor be aferd

you shalbe oppressed in ỳ worlde Jo. 16.
but trust ye I haue ꝯquered ỳ world

O ye endewed with smal fayth/ Mat. 8
why are ye aferde.

Be of good chere(it is I) be nat Mar.
aferde.

Be ye nothynge aferde my lytell Luc. 12
flocke/for it hathe pleased our fader
to gyue vnto you the kyngdome.

It is nat the wyll of your father Mar.
which is in heue/that any of these
lytellons shulde perysshe.

The

Luc. 9 The sonne of god came downe to saue / that that was lost.

The sõne of god came downe nat to lese soules / but to saue.

Joã. 3. God dyd nat sende his sonne in to the worlde for to iuge the worlde / but to thentent that the worlde shulde be saued by hym.

He that beleueth in hi shal nat be condẽpned / but he ỹ dothe nat beleue is condẽpned aredy / bycause he hath nat beleued in the name of the only begotten sõne of god / the father loueth the sõne & hath gyue him all thinges in his hande.

He that beleueth in the son hath euerlastyng lyfe / and he that doth nat beleue in the sonne shall neuer se lyfe / but the vengeaunce of god abydeth on him.

Joã. 11 I am the resurrection & lyfe / who so euer beliueth on me / ye / though he were deed yet shall he lyue / and who socuer liueth and beleueth in me / shall neuer dye.

Joã. I am the lyght of ỹ worlde / who ỹ folowyth me walketh nat in dar

nes/but shal haue ỳ light of life.

If any wyll serue me/ let him fo- Joh.12
low me/ & wher soeuer I am there
shall my seruaũt be/ if any wyll ser
ue me/ my father wyll honour him
walke whyle you haue lyght/ that
the darkenes do nat take you.

whyles you haue the lyght / be-
leue in the lyght/ that you may be
the chyldren of lyght.

I am the way / the truthe / & the Jo. 14
lyfe / no man cometh to the father
but by me.

I am ỳ dore/who that cometh in Jo.10.
by me shall be saued/ & shall go in/
& shall go out/ & shal fide pastures.

I am a good shepherde / a good
shepherede gyueth his soule for
his shepe.

I came that thei shuld haue lyfe/
& shulde haue it more plẽtuously.

My shepe here my voyce / & I do
knowe thẽ / & they folowe me / & I
gyue euerlastyng lyfe to them / &
they shal neuer perisshe / and none
shall take thẽ out of my hãde / my
father that gaue me them is migh
tyer

tyer than all other/ & there is none able to take out of my faders hãde I and the fader be all one.

Jo. 12. And / if I be lefte vp frõ the erth I wyll bryngе all vnto me.

Joã. 3. And lyke as Moyses did hãge vp a serpẽt in wyldernes / so must the sõne of man be hãged vpõ / who so euer dothe beleue shall nat perishe/ but shal haue the lyfe euerlastig.

For god hathe loued the worlde in such wise/ that he gaue his onely begotten sonne for the worlde / that who soeuer belyued in hym shulde nat perishe / but shuld haue euerlastynge lyfe.

Jo. 5. Truly truly I say vnto you/that who soeuer hereth my worde / and beleueth in him that sẽte me/ hath euerlastyng lyfe / & shall nat come into iugement / but shall passe frõ deth vnto lyfe.

Luc. 11 Blessed be thei that here the worde of god/ and kepe it.

Joã. 8. Truely truely I say vnto you / if there be anye that wyll kepe my worde / he shall neuer see deth.

If you

oz well of lyfe.

If you wyll abyde in my wozde/ verely you shall be my dysceppies / and you shal knowe the truth/ and the truth shal delyuer you.

Heuen and erthe shall passe/ but my wozdes shall neuer passe. Mat.

Blessed be the poore in spirytc / foz theirs is the kyngdom of heue. Ma.5.

Blessed be ỳ meke/ foz they shal possesse the erth.

Blessed be they that mozne/ foz they shalbe confozted.

Blessed be they ỳ hungre & thurst aft iustice/ foz they shalbe satisfied

Blessed be the mercyfull / foz they shall optayne mercy.

Blessed be the pure in herte / foz they shall see god.

Blessed be the peasable/ foz they shal be called the chyldzen of god.

Blessed be they that suffre persecutiō foz rightwisencsse/ foz theirs is the kyngdome of heuyn.

Blessed are you/ whan that men do say yuell vnto you/ and do pursue you / and do speake all euyll agaynst you / lyeng by cause of me/

reioyce & be glad/for your rewarde is great in heuyn.

Luc. 12 And the leste heer of your hedde shall nat perisshe/ for through your pacięce you shall wyn your soules

Mat. x Are nat two sparous solde for a ferthyng? & none of them doth fall on the grownde without your father/ for all ŷ heres of your hed be nombred/ feare ye nat therfore/ ye ar of more value than many sparowes/ who soeuer therfore wyl knowledge me before men/ I wyl knowe hi before my father ŷ is in heuyn/ but who soeuer wyll denye me before men/ him wyll I denye before my father whiche is in heuen.

Mat 12 All maner of synne & blasphemie shall be forgyuen vnto men/ but ŷ blasphemye ayenst the holy ghost shall neuer be forgyuen.

Mat 11 The gospell is preched to ŷ poore and blessed is he that is nat offended in me.

Mat. 1 The tyme is fulfylled/ and the kyngdome of god shal drawe nere/ repet therfore & beleue the gospel.

who

or well of lyfe.

who soeuer ꝑ forsaketh his howse/ or brother/ or systers/ or father or mother/or wyfe/ or chyldren/ or his landes/for my name sake/ shal receyue an hundred tyme so moch/ and shal inherite euerlastyng lyfe. Mat.19

Reioyce by cause your names be writen in heuyn. Luc.10

I say vnto you/ that a moche ioy shall be in heuin for one synner ta king repentaunce / as for nyntye & nyne rightwyse men that nede nat to repente. Luc. 15

Suche as be in helth/ nede no phy sycion/but such as be yuel at ease. Mat.6

I regarde mercy / and nat sacry-fice, for I am nat come to call the ryghtwyse / but synners.

The sonne of god is come to seke and to saue that/ that was lost. Luc.19

I am nat come for to condempne the worlde/ but to saue the worlde Joā.12

The sonne of god came nat to be serued/but for to serue & to spende his lyfe for ꝑ redēption of many. Mat.20

I truly am in the middes of you/ euen as he that serueth.

I gyue

Jo. 13. I gyue vnto you a new cõmaun-
dement/ ỳ you ſhall loue togyther
lyke as I haue loued you / to then
tent ỳ you ſhal loue one anothet:
therby ſhal euery man knowe that
you are my diſcyples / if you wyll
beare loue one to a nother.

Mat.6 For if you wyll forgyue mẽ their
ſynnes/ your celeſtyall father ſhal
forgyue you / your fautes.

Luc.18 The thiges ỳ be impoſſyble vnto
men / be poſſyble ynough to god.

Mat.5 Loue your enemyes/ do wel vnto
thẽ that hate you / & pray for them
that perſecute & ſclaũder you/that
you may be the chyldr̃ of your fa-
ther that is in heuen/that ſuffered
his ſonne to aryſe vpõ the good &
the bad/& reygneth vpon the right
wyſe and vnryghtwyſe.

Luc. 6 For he is kynde vnto the vnkyn-
de and yuell.

Therfore be you mercyfull/ lyke
as your father is mercyfull. Iuge
nat/ & ye ſhall nat be iuged/ cõdem
ne ye nat/ & ye ſhall nat be cõdemp
ned / forgyue & ye ſhalbe forgyuen

gyue

or well of lyfe.

gyue & it shalbe gyuen vnto you.

The rightwise shall shyne in the kigdom of my father/ as the sõne. Ma.13

Come ye blessed of my father/ in herete the kingdome ordayned for you/ frõ the creatiõ of the worlde. Ma.25

Truely truly I say vnto you/ so lõg as ye do ought/to one of ỹ leste of these my brethren/ ye do it vnto me. Ma.28

All power in heuen & in erth (me is gyuen vnto me: go therfore and teche all nations baptisyng them in the name of the father/ and the sonne/ and the holy ghost/teachig them to obserue al thynges/ what soeuer I haue cõmaũded you.

Lo I am with you alwaye euyn vntyll the endynge of the worlde.

Go vnto my brothers/ & say vnto them/ I ascende vnto my father/ & your father/ my god/ & your god. Jo.20. Jo.14

Let nat your hertes be troubled/ beleue in god & beleue in me/ there be many mansions in the house of my father/ if it were nat so/ I wolde haue tolde you so/ I go to prepare a place for you.

As the

Jo. 15. As the father hathe loued me/ so
haue I loued you.

Jo. 14 And what soeuer ye wyl aske the
fader in my name I wyl do it/that
the father may be glorifyed in the
same / If ye do aske any thinge of
me in myne owu name/I wyl do it

Jo. 16. Truely truely I say vnto you/ if
ye aske the father any thing in my
name/he wyl giue it vnto you/ hy-
therto ye haue asked nothig in my
name. aske and ye shall haue/that
your ioye may be full.

Jo. 4. The true worshippers/ shall wor
shyppe the father in spyrite and ve
ryte/for the father seketh out such
that may worshippe him.

Mat 7 Aske/and it shall be gyuen vnto
you/ seke. & you shal fynde/knocke
& it shall be openyd vnto you. whe
that asketh/receyueth. and he tha
seketh ; fyndeth / & it shall be opy
ned to him that knocketh. is there
any man amonge you that wold
profer his soune a stonne / if he as
ked him bread/ or if he asked hi
a fysshe/wolde ye profer him a ser

pent

pentfyf ye than which are euyl can
gyue to your chyldren good gyftes
howe moch more shall your father
that is in heuen gyue good thinges
to suche as aske of him.

wherfoeuer as two or three gathe
red to gyther in my name/ I am in
the myddes of them. Mat.18

All that euer ye wyl aske in your Mat.21
prayer with beleefe/ ye shal receiue.

Shal nat god reuenge his electe/
that crye vnto him bothe nyght & Luc.18
day/ ye though he deferre them/ I
tel you/ he wyl reuenge them/ and
that quickely.

walke and pray/ that ye entre nat Mat.26
into tẽptacyons/ the spirite is al-
wayes redy/ but ỹ flesshe is weake

Let your loynes be gyrded about Luc.12
& your lyghtes brennyng in your
handes. & ye your selues lyke vn-
to men that loke after their mai-
ster/ whan he wyl retourne from a
weddynge.

Take no thought for your lyuīg
what ye shal eate/ nor for your bo-
dy what ye shall putte in.

The lyfe is of moze value / than meate/ & the body is moze of value thā rayment: marke wel the rauēs foz they neither sow noz repe/ whi che neither haue stozehouse ne bar ne/ & yet god fedeth them/how mo che moze ar ye better thā ỹ foules

Do nat seke what ye may eate/oz what ye may dzynke/and be ye nat lyft on hyght

Mat. 6 If god than doth clothe haye of the felde / growynge this day/ and to mozow shall be caste into a foz nays / in suche wyse / howe moche moze wyll he cloth you: o ye endē wed with lytell fayth.

Therfoze seke fyrste the kyngdo me of god and the iustyce of it and all these thynges / shall be mynys stred vnto you.

whan thou wylte pzay/ entre into thy chambze /and shytte thy dooze and pzay vnto thy father / whiche is in secrete & the father that seyth in secrete shall rewarde ỹ openly.

Foz your father knoweth what is nedeful vnto you/ before that ye

make

of well of lyfe.
make peticyon vnto him / therfore
ye shall pray in this wyse.
☞ The Pater noster with other
lytell prayers of the Bible/ beyng
gathered togyther into a compēdy
ous order/in the commendation or
prayse of the exceedyng and incom-
parable mercy of god/and for the
behofe of the deuout reder/ that
prayeth nat in waggynge
of his lyppes/ but
with the feruent desyre of herte.

O Oure father that arte in he- Mat. 6.
uen / halowed be thy name /
let thy kyngdom come to vs . Thy
wyll be fulfylled aswell in erth/ as
it is in heuen. Gyue vs this daye
our dayly breade. And forgyue vs
our offēces / lyke as we do forgyue
them that offende vs. Lede vs nat
in to temptation / but delyuer vs
from euyll/for it is thy kyngdome
& power / & glory for euermore.
Blessed art thou lorde god of Is- i. Par.
rahell our father / euerlastyngly / 29.
for it is thy magnificens (o lorde)

and thy power/and glory/ & victory/and prayse to the.

Ero. 34. O gouernour/lorde god/ pytifull and benigne/ pacyent and of great mercy/ which dost extend thy mercy vnto thousandes/ which takest away wyckednes/myschefe/ & syn/ & none of hys selfe is innocēt before the/I beseche ỹ that thou wilt take away our wickednes & synne.

Noe. 11. I beseche the lorde god of heuen/ strong/mighty and terrible/which kepest couenaunt and mercy with suche as loue the/ and obserue thy commaūdementes/let thyne eares be harkenyng/ and thyn eyes open/ that thou mayst here the prayer of thy seruaunt.

Nu. 14 O lorde whiche art pacīt and of great mercy/and takest awaye our iniquite and myschiefe.&c. forgyue (I beseche the) the synne of this thy people/after the gretnes of thy mercy.

Deu. 9. Lorde god/do nat destroy thy people/ & thyn hēritaūce/which thou hast bought/through thy power.

Thou

or well of lyfe.

Thou haſt bene guyde in thy mer cy to the people / whiche thou haſt redemed. Exo. 15

Forgyue thy people/though they be ſinners/for thou art my god. let thyne eyes (I beſeche the) be open and thyne eares intentif vnto the prayer that is made in this place. 2. Para 6.

O lorde thou art our father / and we are but claye/ thou arte our creatour / and all we but the werkes of thine hãdes/ o lorde be nat ouer moche angry/ & be no more myndefull of our iniquite/ beholde/ haue reſpecte/all we are thy people. Eſaia. 64.

Lorde/ thy mercy is euerlaſtig do nat diſpyſe ỹ worke of thyn hãdȝ. pſ. 126.

O thou lorde/ whiche art our father/ our redemer/ thy name hathe bene euermore. Eſa. 63

For we do nat proſtrate our prayours before thy face in Juſtifieng our ſelues/but in truſt of the great mercy : herken lorde / be pleaſed/o lorde/attende/and do/be nat ſlacke (my god)for thyne owne ſake / for thy name hath ben called vpõ this Da. 6.

Lyte

tyty/and vpon the people.

Nu.20 Lorde god here the clamour of this people/& opē vnto thē thy treasour / the well of the water of lyfe

Psal.9 Let al that know thy name(lorde truste in the / for thou hast nat forsaken them that seke the.

Noe.6 Thou? verely which arte a god mercyfull/meke/and pytefull / pacient/and of hygh compassyō/hast nat forsaken them.

Ps.43 Aryse(lorde) helpe vs / and redeme vs/for thy name sake.

Ps.78 Do nat remēbre our olde iniquitees/but let thy mercy prcuent vs quickely/for we are made very poore/ helpe vs (our god) and for the glorye of thy name lorde / delyuer vs/& be mercyfull vnto our synnes for thy names sake

Psa.53 I shall do sacrifyce vnto the with good wyll / and shall confesse thy name/ for it is good.

Ps.85. For asmoche lorde / as thou art swete and gētyll/and of plentuous mercy/ vnto suche as cal vpon the. Lorde hear our prayers & our petis

Bar.2. tions

or well of lyfe.

tiõs/ & delyuer vs out for thyfake.

Heare (O lorde) and haue mer- Bar. 3.
cy/for thou art a merciful god/and
haue mercy on vs/for we haue fyn
ned agaynft the.

we haue fynned w̃ our fathers/ Jud. 7
we haue done vniuftly/we haue cõ
mitted wickednes: Thou that art
holy/haue mercy on vs.

whã ỹ art angry/ remẽbre mercy Hab. 3.
Be nat myndfull of the wycked Bor. 3.
nes of our fathers/ but be in mind
of thy power and thy name at this
tyme/for thou art our lorde god.

Let al be glad that truft in the Pfal. 5
they fhall reioyfe euermore & thou
fhalt dwell in thẽ/and al that loue
thy name/ fhall glory in the.

Thou art ryghtwife (o lorde) & Thob 3
al thy Jugemẽtes ar true/& al thy
wayes/ mercy/ truth/ & iugement.

Bleffed is thy name (o god) of
our fathers/ whiche in thy wrathe
doft fhewe mercy / and in the tyme
of trouble doft forgyue fynnes / to
them that call on the.

All that ferue and honour the be
certayne

certayne and sure that his lyfe if it haue ben tryed and proued/shal receyue the crowne of victorie/and if it be in trouble it shalbe delyuered and if it be in corruption & synne/ he may come vnto thy mercy.

For thou artt nat delyted in dystroyng vs/ for after tempest thou makest al thynge quiete/ and after wepyng & mournyng thou causyst gladnes/blessed be thy name therfore (o god) of Israell euermore.

Psal. 144. God is at hande vnto al that calleth hym/to suche as call on hym in truth.

Psal 4 Whan I dyd cal/ the good & right wysnes dyd here me/in my tribulation/thou hast set me at large.

Ps.30. O lorde/lette me nat be confounded/for I haue called on the.

Ps.117 I haue called on the lorde/out of trybulation/& the lorde hathe herde me abrode.

2. Reg. 22. In my trybulatyon I wyl cal on the lorde/and I wyll crye vnto my god/ and he wyl here my voyce out of his holy temple/ & my crye shall come

come vnto his eares.

Thy good spirite shal bryng me ℔. 142
into a ryght grounde / for thy na-
mes sake (lorde) thou shalt make
me alyue in thyne equyte / ꝑ shalte
bryng my soule out of trouble / &
in thy mercy / thou shalt distroy al
myne enemyes.

we wyll crye vnto the in our try- 2. Par.
bulations / and thou shalt here vs 20.
and make vs safe.

whan we be ignorant what we
ought to do / we haue only this re-
medy / for to dyrecte our eyes vnto
the.

Syue vs helpe in our trouble / for ℔. 107.
the helpe of man is vanite.

Lorde thou arte my refuge / my Hie. 16
strength / my fortres / in the tyme of
trouble.

I truely shal syng of thy strength Ps. 58.
& shal exalte thy mercy be tymes.

For ꝑ arte made my sureté / & my
socour i the tyme of my trybulatiõ

O god that arte myne helpar / I
wyl synge vnto ꝑ / ꝑ art my socour
my god / thy mercy be vnto me.

So

Pſ.118 So let thy mercy be bon ỹ it may
cõfort me / accordig vnto thy pro-
myſe made to thy ſeruaunte.
Let thy mercyes come vnto me
and I ſhall lyue/for thy loue is my
medytacyon.

Pſ.56. Syue vs helpe out of our trou
ble / for the helpe of man is vayne
let vs worke vertue in god / and he
ſhall bryngе vnto nought all that
trouble vs.

Pſ.77 In the tyme of my trouble I
ſought oute god with my handes /
and I was nat deceyued.

mich.7 I wyll loke vnto the lorde / I
wyll tary vpon god my ſauioure /
my god wyll here me.

Eſa.33 Lorde haue mercy on vs / for we
haue loked after the / be our defēce
betymes / and our helth in tyme of
trybulatyon.

Pſ.64 No eye hath ſeen (o god) without
the / the thiges that thou haſt pre-
pared to ſuch as loke after the.

Pſ.50. I haue remēbred thy mercy lorde
and of thy workes that be euerla-
ſtyng / for thou delyuereſt ſuche a
ſuſte

or well of lyfe.

ſuffre the / and doſt take the out of the handes of people.

For thou art as a defece vnto the poore/ a defence to the nedy in his trouble / a ſauegarde from wynde a ſhadowe fro the hete. Eſa.25

For there is none other god eyther in heuen or in erthe / that is able to do the workes / and to be cõpared vnto thy ſtrength. Deu.3.

The lorde is made my ſtrength & my prayſe / and he is a ſaluatyon vnto me. Exo.15.

I do bleſſe the lorde god of Iſrael/ for thou haſt chaſtyſed me/ and thou haſt ſaued me. Tob.11

Lorde I wyll confeſſe vnto the / becauſe thou haſt ben angry / thy furour is tourned / and thou haſte conforted me: beholde god my ſauiour / I wyll do boldly / and wyl nat be aferde / for the lorde is my fortres and my prayſe/ and he is a ſauiour vnto me. Eſa.12

Lorde all that forſake the ſhalbe confounded / they that departe frõ the ſhall be graucn in the erth/ by-

cauſe Hie.17

cause they haue lefte the lorde the
bayne of waters of lyfe.

Heale me lorde/& I shalbe healed
saue me/ & than I shall be saued.

Psl.118 And let thy mercy come vpon me
lorde/the saluatyon accordyng to
thy promyse.

Psl.84 Shew vnto vs lorde thy mercy/&
gyue vs thy sauegarde.

Psl.83. O lorde of all vertue / blessyd is
the man that trusteth in the.

Psl.24 Be mindefull of thy pyte (o lorde)
& of thy mercy which be euerlastyng
Do nat remembre the defautes of
my youth/and myne ignorance.

Accordyng to thy mercy /remēbre
me (ỹ good lorde) of thy goodnes.

For thy names sake lorde/forgyue my synne/for it is moche.

Psa 50 Haue mercy on me o lorde) accor-
dynge to thy great mercy / and ac-
cordynge to the gretnes of thy pyte. take away myne iniquite.

Tourn away thy face frō myn offences/ & put away al my wickednes

Create in me a pure herte (o god)
and renew a right spirite wyn me

D

of well of lyfe.

Do nat caſt me away frō thy face
and do nat take frō me thyne holy
ſpirite.

O lorde do nat withdrawe thy cō Pſ.59.
paſſyon fro me/thy mercy/and thy
truth/haue euer defended me.

In the abundaūce of thy mercy Pſ.68.
here me in truthe of thy ſaluacion
here me lorde/ for thy mercy is mo
the/after ꝯ plētuouſenes of thy cō
paſſions regarde me/ & do nat tour
ne away thy face frō thy ſeruaūte/
for I am troubled/here me haſtely

And thou lorde god art pytuous Pſ. 85.
and mercyfull/patient and of grete
dyng mercy/and true.

For I do knowe that thou art a Jone 4
god gentell and mercyfull/patient
and of moche compaſſion/ and nat
beugeable vpon malyce.

Haue mercy on me lorde / for I Pſ .6.
am weke/hele me lorde / for all my
bones be troubled / And my ſoule
is greatly troubled/but yet/ o lor-
de/be conuerted & delyuer my ſou-
le/ ſaue me for thy great mercy.

And thou lorde do with me for thy Pſ 108
names

names sake/for thy mercy is swete
delyuer me for I am poore & nedy/
& my herte is troubled within me.
Helpe me lorde god / saue me for
thy great mercy.

Ps. 118 Deale with thy seruaunt accor-
dynge to thy mercy / and teach me
thy Justyfications.

Apoc 15 who wyl nat feare ẏ lorde/ & ma-
gnifi thy nam/ for ẏ alone art holy

Dan. 6 Unto the lorde be iustice & vnto
vs shamfastenes of face / vnto the
truely/our lorde god be mercy and
forgyuenes.

Nat vnto vs lorde god/ nat vnto
Ps. 115. vs/but vnto thy name gyue glory.

Ps 124 Our helpe is in ẏ nam of ẏ lorde
which hath created heuen & erth.

Apo. 4 Thou art worthy o lorde our god
to take glorye/ & honour/ & vertue/
for ẏ hast created al thynges/ & for
thy plesure they were & be created.

2. Ma 1 O lorde god the creatour of all
thynges/ terryble/ stronge / ryghte-
wyse and mercyfull/ whiche onely
art good/ onely therellent kynge /
only iuste almyghty / and eternal/

whiche

of well of lyfe.

which deliuered Israel fro al yuel

For he ꝑ was conuerted was nat Sapie
made hole by any thynge vysyble/
but by the sauiour of all.

Thereby truly / thou hast declared
vnto thyne enemyes/that thou art
he which delyueryst frō all cupll.

For neither herbe ne playstre ha-
th made them hole/ but thy worde
lorde that healeth all thynges.

Lo thou haste created heuen and Hie. 32
erth in thy greate strength / and in
thy strecched out arme. No worde
shalbe difficyll vnto the/ for ꝑ do-
est mercy vnto thousandes.

Is ther any thig difficile vnto god Gen. 18
Is thende of the lorde feble. Nu. 11.

I know that thou arte able to do Job.
all thynges / and that no thought 42.
is priuy to the.

It is in thy power to do all thyn- Sap 12
ges at thy pleasure.

Thou arte he lorde that hast po- Sapie
wer of lyfe & deth/and doest lede in
to the gates of deth / and lede out.

For and if I sholde walke in the Psa. 22
myddes of the shadowe of dethe/ I
wolde

wolde feare yo harme bycause ꝧ arte with me.

And thy mercy shall folow me/al the dayes of my lyfe.

Sap.11 Thou hast mercy on al / bycause thou mayste do all / and pretendest to be ignorannt of the synnes of me bycause of repentaunce / for thou louest the thynges that be / thou haste nat hated ꝧ that thou haste made/nor ꝧ haste nat ordayned or made any thyng with hate. Thou doest spare all thynges bycause they are thyne owne/ o lorde that louest soules.

Sap 12 Bycause thou arte swete and good/ lorde/ thy spyrite is in al thynges.

Ps.30. Howe great is the habundance of thy swetnesse/ o lorde/ which hast thou hyd fro them that feare the.

Sap.15 Thou truely which art our god / art swete/trewe/ and pacient / and dysposynge all thynges in mercy.

For to knowe the/ is perfyte ryghtwysenesse/& to know thy iustice & vertue is the roote of Immortalyte.

No

or well of lyfe.

Nor there is none other god but thou/whiche hast cure of all thynges. Sap 12

Lorde god of Israell / there is no god lyke vnto the/ neither in heuen nor erth / whiche kepest couenaunt and mercy with thy seruaũtes/goyng before the with al their herte. 2. Par. 6.

what god is lyke vnto the/that takest away wyckednes / & carycst away the synne of suche as are left to theyr inherytaunce. mich. 7

For thy mercy is magnyfyed vnto the heuens/ and thy truth/vnto the cloudes Ps. 56.

Spare/lorde/spare thy people and do nat gyue thy inherytaunce in reproſe. Joel 2

Haue mercy on me/ o god / haue mercy on me / for my soule trusteth in the/ and I shal trust in the shadow of thy wynges/ vntyl wickednes be passed. Ps. 56.

Be nat thou dredefull vnto me thy cõforte in the day of affliccõ Hie. 17

Make maruelous thy mercies Ps. 16.

lorde whiche doste saue all ỳ truste in the.

Ps.24 The lorde is myne helpar and my defendar / and my herte hathe trusted in him / and I was holpen.

Ps.35. Verely the chyldren of men shall trust i the couering of thy wiges.

Ps.61. In god is my cõfort and my glorye/ the god of my helpe & my trust is in god.

Job.13 ye/ and though he kyl me/ I wyl truste in him / neuertheles I wyll reproue my ways in ỳ sight of hi.

Ps.70 Lorde I haue trusted in the/ lette me neuer be confounded.

Ps.72. For suche as withdrawe thẽ selues from the / shall perysshe / thou haste dystroyed all that fornycate from the.

Truely for to cleue vnto god / is bery good vnto me/ and to put my truste in the lorde god.

Psa.15 Preserue me lorde/ for I haue trusted in the/ I haue sayd vnto ỳ lorde/ thou arte my god/ and thou hast no nede of my goodes.

Ps.17. I wyll loue the / lorde / my dest-

of well of lyfe.

ce/lorde/my fortres/and my refu-
ge/and my redemer/my god I wyl
truste in hi/my protectour/& horn
ne of my helth/and my suretye.

The lorde ruleth me/and I shall Psa. 22
wante nothyng.

Lorde I haue lyfte vp my mynde Ps. 24
vnto the/I do truste in the/let me
nat be shamed. Dan. 3.

For there is no confusyon/to
them that truste in the.

The lorde god is my helpar/and Esa 50
therfore I was nat rebuked.

The lorde is myne helpar/I wyl P. 117.
nat feare what that mā can do vn-
to me.

The lorde is myne helpar/and I
shall despyse myne enemys.

The lorde is made a refuge vnto Ps. 69
me/and my god is a confortе vnto
myne hope.

Verely I am poore and nedy/hel Ps. 39.
pe me god.

Truely I am a begger & poore/ Ps. 30.
the lorde ha h care of me/ꝑ art my
helpar and my defender. o my god
be nat slowe.

Be vnto me as a defendyng god / and as a house of socoure / that ỹ mayst make me safe / for thou arte my fortres and my refuge / and for thy names sake / thou shalt bringe me forth / and mayntayne me.

Hab. 3. Thou lorde arte my suretye / my glorye / and doest exalte my hed.

P. 145 Verely I shall retoyse in the lorde / and shall be glad in god my sauiour / my god / my fortres.

Thy mercy / and my refuge / my surety / and my redemer.

Da. 14 Thou hast remembred me (o god) and thou hast nat forsake thẽ that louc the.

Ps. 85. Lede me lorde in thy way / and I wyll go in thy truthe / my herte may be glad for to drede thy name

Judi 15 They that loue the / shal shyne / lyke as dothe the sonne in his ryssynge.

Ps. 62. For thy mercy is abouc al lyfe / my lyppes shall prayse the.

Delyuer me from claye / lest I stycke in it / delyuer me fro thẽ that hate me / and from the depenesse

of

of waters.

I haue sayd lorde / haue mercy on me / hele my soule for I haue offended the. Ps. 40

I haue sayd / I wyll knowlege my wyckednes vnto the lorde a-gaynst my selfe / and thou hast forgyuen the impyete of my synne. Psa. 51

Thou hast delyuered my soule bycause it shulde nat perysshe / thou hast caste behinde thy backe al my synnes. Esa. 38

I haue trusted in god / I wyll nat feare / what flesshe may do vnto me. Ps. 55.

I haue trusted in the lorde / I wyll be glad and toyfull in thy mercy. Psa. 30

Through the I shalbe delyuered from temptation / & through the my god I wyl passe ouer the stone wall. Psa 17

I am inferiour to thy manifolde myserations / and to thy truthe that thou haste accomplysshe vnto thy seruaunt. Gen. 25

Haue mercy on vs (o god) of al creatures / and beholde vs / & shew vnto Ec. 39.

vnto vs the lyght of thy pyte.

Pſ.76 O god / conuerte vs/ ſhewe thy face/and we ſhall be ſaued.

Judi.6 Shewe vnto vs/howe thou doſte nat forſake them that preſume of the /and ſuche as preſume of them ſelues glorying in theyr owne vertu/thou doeſt bryng lowe.

Heſter. 14. Remembre lorde/and ſhew thy ſelfe vnto vs in tyme of our tribulation/and gyue me conforte o lorde / kynge of goddes & of vnyuerſall powar.

2.Eſ.9 In the many folde mercyes/thou haſt nat created the vnto conſumption/ neyther haſte thou forſaken them/for thou arte a god pytefull and mercyful.

P. 118. Lorde / thy mercyes ar manyfold accordynge to thy iugement reuyue me.

Hier4 Verely thou arte amongeſte vs lorde /and thy holy name hath ben called vpon by vs / do nat forſake vs.

Pſ.122 Haue mercy on vs lorde/ haue mercy on vs / for we ar greatly ful

fylled

of well of lyfe.

ytled with dispyte.

What my soule was vexed with me lorde I remembred that my prayer might come vnto the euyn vnto thy holy temple. Ione.2

Troubles do oppresse me on euery parte/ but it is better for me to fall into the hādes of the lorde (for his pyte is great) than into the hādes of men. 1.p.12.

The lorde wyll do that/ that semeth good in his syght. 1.pa.16

The sorowes of deth haue compassed me/ and the perylles of hel haue founde me out. Ps.114

I haue founde out trybulation & sorowe/ and I wyll calle vpon the name of the lorde.

O lorde/ delyuer my soule/ our mercyful lorde and rightwyse god is pytefull.

Lorde/ all my desyre is before the/ and my mornyng is nat hydden from the. Ps.37.

The mercy of thy promyse is 2 Pa.36
gret and vnserchable/for thou art the hyghest lorde god ouer all the

erth/

erth/ longe ſuffryng / and paſſyng
merycfull/and ſoꝛye foꝛ the malyce
of men.

Apo .5. Thou arte woꝛthye loꝛde / foꝛ to
opē the boke & to loſe the ſeales of
it/foꝛ thou waſt ſlayne/and haſt re
demed vs (o god) in thy blode.

Baru.2 And thou loꝛde god haſt delte w
vs accoꝛdyng to all thy goodneſſe

Mat 16 and accoꝛdyng to al thy grct pyte.
Thou arte Chꝛiſte the ſonne of
the lyuyng god.

Joa.12 I haue beleued that thou arte
Chꝛyſt the ſōne of the lyuyng god
whiche came into the woꝛlde.

1 Eſd 6 Foꝛ thou arte our god/thou haſt
delyuered vs from our wickednes/
and haſt gyuen helth vnto vs.

Luc.18 God be mercyfull to me that am
a ſynner.

Luc. 15 Father I haue offended agayn
heuen/and befoꝛe the nowe I am
nat woꝛthy to be called thy ſonne
lette me be as one of thy hyꝛed ſe
uauntes.

Luc.17 we are vnpꝛofytable ſeruaun
tes / we haue done but our duety.

Enerta

or well of lyfe.

Encreafe fayth in vs. Mar.6.

Haue mercy on vs/ſonne of Da- Pſa.35
uid.

For in the is the well of lyfe/ and by thy lyght we ſhal ſe lyght.

Lyke as an herte longeth after Pſ.41
wellys of water/ ſo my ſoule long-
geth after the(o god)

My ſoule hath thyrſted after god the lyuyng wel/whan ſhal I come and appere before the face of the lorde.

My ſoule hath deſyred the in the Eſa.25
nyght/ but in my ſpyrytes in my herte ſhall wake for the be tyme.

I bowe the knees of myne herte 2. Para
prayenge vnto thy goodnes lorde/ I haue ſynned lorde/ I haue ſyn-
ned/& I knowlege my wickednes/ I aſke prayg ꝓ lorde to forgiue me forgyue me/ do nat dyſtroy me all togither wt my ſynne/nor do nat re-
ſerue myne offences for euer/ for ꝓ ſhalte ſaue me vnworthy/accordig to thy great mercy/ I ſhall prayſe ꝓ euer all the dayes of my lyfe/ for all the vertus of heue prayſeth the/

and

& to the is al glorye for euermore.
Amen.

THou hast here (good Reder) a certayn gatheryng of scriptures out of both the Testamẽtes which declare the most abundant mercy of god w̄ a clere exposicion.

Joa. i. In the begynnig the worde was/ and the worde was with god / and god was the worde: The sam was in the begynnynge with god / all thinges were made by it/and without it was nothynge made that made is / in it was lyfe/& lyfe was the lyght of men.

He came into his owne and his receyued him nat / vnto as many as receiued him/he gaue power to be the sonnes of god / to suche as beleued in his name.

Apo. i. which loued vs / and washed vs from our synnes in his blood / and made vs his kyngdome/ & preestes vnto god/and his father: to him be glorye & dominion for euermore.

Ro. 5. God shewethy his loue whiche he

bereth

bereth vs / for whan we were but
synners/ Christ dyed for vs (moche
more than now (seyng we are iusti
fyed in his blood) we shalbe preser
ued frō vengeaunce through hym/
for yf we were reconsyled to god
whan we were enemys/ by the deth
of his sonne/ moche more now be=
yng reconsyled we shall be preser=
ued by his lyfe.

Vnto him all the prophetes bere Actuio
recorde / that all ỹ belyue in him /
do receyue remyssion of their syn=
nes / by his name.

Be it knowen therfore vnto you Actu.13
ye men and brethern/ that by hym
remissiō of synnes is preached vn
to you / and by hym are all that be
leue iustifyed from thynges/ wher
by ye coulde nat be iustyfyed in
Moyses lawe.

For what the lawe condc nat do / Ro. 8.
in asmoch as it was weake/ bycau
se of the flesshe / that dyd god par=
fourme and sente downe his sonne
in the symilytude of synful flesshe
and by synne dampned sinne in the
flesshe /

flesshe/ ỹ rightwisenes of the lawe myght be fulfylled in vs / whiche walke nat after the flesshe but after the spirite.

Act. 15. Through the grace of our lorde Jesu Christ/ we beleue to be saued as well as they.

Act .17 For in him we do lyue/ and are moued / and be.

Actu 4 This is the same stone that was forsaken of you in your buylding/ whiche is sette for the foundacyon of a corner /and there is no saluacyon in any other.

Nor there is none other name vnder heuen gyuē vnto men/ wher by we may be saued.

Prouer 18. The name of the is a most defensyble toure/ the ryghtwyse renneth vnto it and be shalbe exalted.

Joel.2. And it shall come to passe / that who soeuer calleth vpon the name of the lorde shall be saued.

Esa .33 For the lorde is our iuge/ the lorde is our lawe maker / the lorde is our kynge / he shall saue vs .

Psa.39 Blessed is the name/whose trust

is in

is in the name of the lorde / & hath
nat regarded vanytees / and false
wychcraftes.

Prayse ye his name / for the lor- Pſ.66
de pleſaunte / his mercy is euerla-
ſtyng / and his truth is fro genera
cyon vnto generacyon.

Prayse ye our lorde god / which Judith
hath nat forſaken ſuche as truſte 13.
in him.

Prayſe ye the lorde for he is good Pſ. 134.
ſyng vnto his name / for he is plea
ſaunt.

Prayſe (o heuens / and o erth) re- Eſ.46
ioyſe / ye mountaynes / make me-
lodye / for the lorde hath conforted
his people / and wyll haue mercye
on the poore.

Bleſſe ye the lorde / exalte hym Ec.43.
aſmoch as ye can / for he is ferre a-
bone all prayſynge.

Gyue prayſe / o heuens / for the Eſ 44
lorde hath ſhewed mercy / the far-
theſt partes of the erthe make ye
melodye.

Bleſſe thou my ſoule / vnto the Pſ.102
lorde / and al that is within me vn

to

to his holy name
Blysse thou my soule vnto the lorde/& do nat forget the wordes of hi
which forgiueth al thy wickednes
which healeth al thy diseases.

The lorde sheweth mercy / and in gement to all that suffre wronge / he hath nat delte wt vs accordynge to our synnes/ nor he hath nat rewarded vs accordyng to our wyckednes.

For he hath establysshed his mercy vpon suche as feare him/ according vnto the heyght of heuyn frō the erth.

Lyke as a father hath mercy on his children/so ye lorde hath mercy vpon them that feare hym / for he knewe his owne creation/ he remēbred that we are as dust / and that man is as haye.

Es 40 All flesshe is hey / and al the glori of it lyke a floure of the felde / the heye wethereth / and the floure is faded / for the spiryte of the lorde hath blowen on it. verely the people is heye / the heye is wethereth

and

oz well of lyfe.

the flour is fadyd/ but the wozde of the lozde abydeth foz euermoze. Deu.8.

Man doth nat lyue by bread only/ but in euery wozde whiche cometh out of the mouth of god.

Euery wozde of god is fyry/ it is a sheide foz the that trust in him. Prouer 30.

My god/ hys waye is vndefyled the wozdes of the lozde ar tryed in fyre/ he is a defender of all that trust in him. Ps.17.

Al sayntes are in his power/ they that approche vnto his feete/ shall receyue of his doctryne. Deu.32

Understãde ye with all your hertes/that of all the wozdes that the lozde hath promised that he wolde performe/nat one shal passe in vayn. Josuz

The lozde is true in al his wozdes/and holy in all his wozkes. Psal. 144.

The lozde lyfteth vp al that fal downe/ & easeth all that be hurte.

Foz the lozde sercheth al hertes & he perceyueth all the thoughtes of the mynde/yf thou wylte seke hi thou shalt finde hi/but if ỹ forsake him/he wyl cast the away foz euer. 1.pa.18

Seke

Eſa.55 Seke the lorde / whyle he may be founde / call on him whyle he is at hande / let the wycked leue his way / and the vniuſt man his imaginations / & let him retorne vnto the lorde / and he wyll haue mercy on hym / and vnto oure god / for he is great and redy to forgyue.

Sap.4. Sauour ye of the lorde in goodnes & ſymplycite of hert / ſeke him out for they ſhall fynde hym whyche do nat tempte him / and appereth vnto them which truſt in him

Pſ.33. The ryche haue neded / and haue ben hungry / but they ỹ ſeke ỹ lorde ſhal nat fayle of any good thig.

Ebre.3 The lorde is good to al ỹ truſt in him / vnto ỹ ſoule ỹ will ſeke him.

2 pa.30 The good lorde wyl be merciful vnto all that ſeke out with al theyr hertꝫ the lorde god of their fadres nor he wyll nat lay to thē any ſynne byeauſe they be leſſe ſanctifyed

1.pa 15. And whan they wyll reuerte in their trouble / & wyll crye vnto the lorde god of Iſrael / and wyll ſeke him / they ſhall fynde him.

For

For they? truste is in thele tha[illegible] Ecc 34
ple/ & the eyes are fet on him that
love him/ he that dredeth ? lorde
shall nat tremble nor be afrede/ for
his hope is in him/ he that feareth 1 Tim. 2
the lorde his soules blessed/ whan
he regardeth he also is his defece.
For the eyes of the lorde be- 1. pa. 26
holde all the erth/ & gyueth strength
unto all that bileue in him with a
perfyte herte.
The eyes of the lorde are set on Ecc 34
suche as feare him/ the protectour
of power/ the foundacion of vertu/
the crowne of beaty/ and the moste
shadowe/ ? interatour of vnkinde/
helper of the chaunte/ exaltynge
the soule/ & gyuyng light to ? eyes
gyuyng helth & lyfe & benediction.
The eyes of the lorde are set vpon 1. Pet. 3
the righteouse/ and his eares vn-
to the prayer of them.
Beholde the eyes of the lorde are Psa. 32
vpon all that feare him / and vpon
suche as truste in his mercy.
Taste & se how the lorde is swete Ps. 34
blessed is the manne that trusteth

to dym.

Ps. 36. Trust in god / and worke goodnes / and inhabyte the erth / and thou shalt fede in the ryches of it.

Rume 1 And thou shalt knowe how thy lorde god is a god myghty & true / keping couenaūte and mercy to al that loue him.

The lorde is good and cōforteth in tyme of trouble / & wyll knowe all that trust in him.

Es. 40 They that trust in the lorde shall chaūge in strength / and shall haue fethers as Egles / they shal renne and nat labour / they shall go / and yet shall nat faynte.

Prouer 16. He that trusteth in the lorde is blessed.

Ps 146. For the lorde is well contented with all that feare him / and with them that trust in his mercy.

Eccl. 33 Euyll shall nat happen to hym that feareth god / but god shal preserue him in temptacion / and deliuer him from all euyll.

Ps. 113. They that feare the lorde / haue trusted in the lorde / he is their hel-

ar well of lyfe.
par and theyr defender.
you that feare the lorde abyde Eccl.2
his mercy/ and do nat tourne from
hym leste ye fall/ ye that feare the
lorde beleue hym/ and your reward
shall nat be frustrate/ ye that fea-
re the lorde trust in him and mercy
shall come to you at pleasure.
All congregations of people trust Psl.61.
ye in him: Shede before him your
herte/ god is our helpar euermore.
Saluation of the rightwyse is Psa.36
of god/ & he is their defender in the
tyme of trybulation.
And the lorde shall helpe them
and delyuer them/ and shall rydde
them from mysdoers/ and shall sa-
ue them bycause they haue trusted
in him.
The skourges of a synner are ma Psa.31.
nyfolde/ he that trusteth in the lor
de shall be compassed with mercy.
Blessed be all that trust in him. Psal.2.
That manne is cursed that tru- Hie.17
steth in man/ & maketh flesche his
defence/ whose herte swarueth frō
the lorde.

Blessed is the man that trusteth
in the lorde / shalbe his helpe &c.

Eccl. 51 He that trusteth in hym shall
nat be made confuse.

p. 117. It is better to trust in the lorde
than to trust in man.

It is better to trust in the lorde
than to trust in princes.

Prouer 29. Hy fereth mā shal come fal / be
y trusteth in y lorde shal be holpe.

Sap. 3. They that trust in him shal per-
ceyue the truth / & the faythful shal
obey him in loue / for rewarde and
peace is vnto his electe.

Sap 4 The people se and do nat vn-
derstande / nor do remembre such
thynges in their hertes / how the
grace and mercy of god is vnto his
sayntes / & regarde his electe.

1 Ma. 12 The lorde doth nat forsake his
people / for his great names sake.

Ps. 93. God wyll nat put backe his peo-
ple / and wyl nat forsake his inhe-
ritaunce.

Ec 47 Truely god wyll nat geue vp
his mercy.

p. 124. They y truste in the lorde shal
hyll

anbell offyces

by that shall never be moued. 1 pa.20

Beleue in your lorde god and
ye shall be sure / beleue his prophe-
tes / and all thynges shall come to
passe hoopely.

The ryghtwyse shall lyue by his Hab.2
fayth.

Abrsham beleued god / & it was Ro.4.
coũted vnto him for ryghtwysnes.

It is not written for him only /
that it was reckened to hym for
ryghtwysnes / but also for vs / to
whome it shalbe counted for ryghte
wysnes / so that we beleue on him
that reysed vp Jesu Chryste our
lorde from deth / whiche was de-
liuered for our synnes / & dyd ryse
agayn for to iustyfye vs.

Now trust in Chryste Jesu / ye Ephe 2
that sometyme were ferre of / are
brought nere by ye blode of Chryst

Seyng therfore that we be iusti- Ro. 5.
fyed by fayth / we haue peace with
god through our lord Jesu Chryst
by whom we haue a waye in throu
gh fayth vnto this fauour wherin
we stande & reioyse in hope of the

prayse

prayse that shall be gyuen of the
fonne of god.

Roma. 10. Christ is the ende of the lawe/to
iustifye all that beleue.

If thou do cõfesse the lorde Je
su with thy mouth/ and wolte be
leue in thy herte ỹ god reysed him
from the dead/he shalbe saued for
the beleue of the herte iustifyeth
& to cõfesse w the mouth saueth.

Esa'.28 who that trusteth hym/ shall no
be shamed.

Heb.10 Do nat therfore lese your confy
dence/ that is worthye great re
wardes.

Heb.11 For it behoueth hi that cometh
vnto god/to beleue/that he is/and
that he rewardeth them that seke
after hym.

Dan.6. He is a redemer and a sauiour
workynge sygnes and meruayles
both in heuen and in erth.

ꝑ.145. The lorde looseth the fettered
the lorde giueth sygȝt to the blyn
de/ the lorde lifteth vp suche as
fallen/ the lorde louyth the ryghte
wyse/the lorde preserueth stran
gers

in well of thy se-
gers / he will defende the infayntly
and the wydowe / and wyll destroy
the wayes of synners.

The lorde kepeth ȳ fro al euyll — Ps. 120
the lorde kepeth thy soule.

The lorde kepeth thy in goyng
and vngoyng / from hensforth and
euermore.

Our god / is the god of saluacio — Ps. 67
Mercy he is mercyfull and wyl — Ps. 77
forgyue their synnes / and wyl not
destroye them.

All the wayes of the lorde be in — Ps. 24
mercy and treuth / to them that seke
his testamēt / & ȳ recorydes of him.

All the workes of the lorde are — Ecc. 36
very good.

He loueth mercy and Iugement — Ps. 32.
with his mercy the erthe is repleny-
shed.

For god loueth mercy & treuth / — Ps. 83.
the lorde shal gyue grace and glo-
rye.

Confesse to the lorde / for he is — Ps. 117
good / and that his mercy is euer-
lastynge.

Israel may say now that he is
good

goodnes and that his mercy is endles
for ynge.

Tho.12 Blesse ye god (O heuens) and
cap.13 confesse vnto him before all creatures / that he hath shewed mercy
vnto you / for it is good to kepe se
crete the sacrament of a kinge but
to dysclose and confesse the wor
kes of god / it is honorable.

Ec.17. Thou shalt knowlege and prai
se god / & thou shalte reioyse in his
pytefulnes.

Ps.129 In the lorde is mercy and plen
tuous redemption / and he shal re
deme Israel / from all his wicked
nes.

Ps.441 The lorde is a pytefull and mer
cyfull parent / and passyng mercy
full.

The lorde is louyng vnto all crea
cap.12. tures / and his mercyes do excede
all his workes.

Thre.3 The mercyes of the lorde are ne
vpfolde / for we be not consumed /
for his pite hath not failed.

Eccl.2. For lyke vnto his greatnes so
is his mercy in him.

The

The pyrest a man is dysemployed Lc. 18.
ed vnto his neyghbour/ but they
wof god vpon euery creature

The mercy is sygned is beautifull Exod.
myne of tribulation/ Ipheas a
showre of raine i tyme of drought.

Blessed be god/ and the father 2. Cor. 1
of our lorde Jhesu Christe the fa=
ther of mercy/ and god of all con=
solation/ whiche doth conforte vs
in all our tribulation

But god which is rycher in mer Ephes. 2
cy/ thorough the exceedyng charite
that he hath vnto vs/ wyth whome
deade in synne/ hath he quyckened vs
with Christe/ by whose grace ye
are saued

But after that the benignite & Titu. 3.
kyndenes of god our sauyour ap=
peared to mankynde/ not for ony
dedes of ryghtwysenesse which we
had done/ but accordyng vnto his
mercy he hath saued vs by the wel
off regeneracion/ and by the renew=
ynge of the holy ghoste/ which he
sheed on vs plentyously thor=

rough

The fountayne
vough Jesu Christ our sauyour/
so that we beyng ons iustifyed by
his grace/ shulde be heyres of eter
Jam.5. nall lyfe through hope.
For the lorde is mercyfull and
pytefull.
1.Pet.2 Blessed be god the father of our
lorde Jesu Christe/ whiche thor
ough his habundant mercy hath
begotten vs agayne into lyuynge
hope by the resurrection of Jesu
Christ from deth/ for to entoye an
Heb.2 inheritance that neuer corrupteth.
wherfore in all thynges it behoo
uyth to be made lyke vnto his bre
theren that he might be a mercyful
and a faythfull Bysshop in thyn
ges concernig god/ for to forgyue
the synnes of the people.
Ec.17. How great is the mercy of the
lorde/ and his pardon/ to all that
tourne to him.
Joye.2 Tourne ye vnto your lorde god
for he is kynde/ mercyfull/ patient
and of great pyte/ and forgetfull
of malyce.
1.Ke.10 whiche only hath preserued you
from

of well of lyfe.

from all your paynes & troubles.

Approche ye vnto him / and be lumined / and your faces shal nat be shamed. Psal. 34

Tourne therfore you synners / & do iustyce in the syght of god / and beleue / he hath shewed his mercy vnto you. Tob. 13

your lorde god is holy and mercyfull / whiche wyll nat tourne his face away from you / if ye wyll conuerte vnto him. 2 Para. 30

It is good and acceptable in the syght of god our sauiour / whyche wolde haue all men saued / and to come vnto the knowlege of the trueth / for ther is one god and one mediator betwen god and man / that is Jesu Christe / the man whyche gaue him selfe a raunsome for all men. 1 Tim. 2

For we haue nat a Bysshop that is vnable to haue compassyon on our infyrmytes / but he was tempted in all thynges / in lyke maner / but yet without synne / let vs go therfore boldly vnto the throne of Hebr. 4

his

his grace / that we maye optayne
mercy / and fynde fauour in tyme
of nede.

Heb. 7 For he is able to saue euerlastig
lye/all that approche vnto god thor-
ough him/ & is euermore lyuynge
and makynge intercessyon for vs.

Mic. 7 For he intedeth nothyng but mer-
cy/he wyl reuert & wyl haue mercy
on vs/& wyll put away our wicked-
nes/& wyll cast our synnes downe
in to the depenes of the see.

Esa. 5. The lorde god wyll caste downe
deth for euer / and wyll take awaye
the teares from euery face/and the
shame of his people out of all the
worlde/for the lorde hath spoken/
& they shall say at that tyme: Be-
holde/this is our god/we wyll loke
after hym/and he wyll saue vs/we
haue abidde him/ & we shalbe glad
& reioyce in the saluation of hym.

Esa. 7. The lorde hym selfe shal gyue a
signe vnto you: Beholde/a virgin
shall conceyue and beare a sonne/
whose name shall be Emanuel.

Esai. 6. A babe is borne for vs/ & a sone

of wen of ryse.

is gyuen vnto vs / & principalitie
is set vpon his sholder / & his name
shalbe called wonderfull / counsell
lour / a mighty god / & father of the
world to come / the prince of peace.

Esa. 53

Verely he hath suffred our infir
mities / and hath sustayned our sa-
rowes / & we haue estemed hym as
leprose / and stryken of god / and
brought low.

For he hath wounded hym self
for our wyckednes / he was afflyc
ted for our offences / on hym lieth
the discipline of peace / and wyth
made hole by his grefe / all we wan
dred as shepe / euery one went of
his way / and the lorde toke vpon
hym the wickednes of vs all.

2. Pet. 2

And the lorde is made a fortune
to the poore / a defender / & aps
redy in the tyme of tribulation.

Psa. 9.

The lorde is at hande to all ỳ
be troubled in theyr hertes / and he
wyll saue the meke in spirite. The
troubles of the ryghtwyse are ma
nyfolde / & from all these / the lorde
wyll delyuer them.

Psa. 33

God

Ps. 45. God is our succour and strength/ a defender in our tribulatiõs/ wher in we haue foũden ouermoch.

Ps. 71. For he wyll delyuer the poore from the myghty/ & the poore that hath no helpar.

He wyll spare the poore and the nedy/ and wyll saue the soules of the poore.

Apo. 12 They shalbe his people/ and he their god/ & god shall wype away euery teare frome theyr eyes/ and deth shal nat be any more/ nor mor nyng/ nor cryeng/ nor sorowe/ after that the fyrst be passed.

Rom. 8 If god be on our partie/ who can preuayle agaynst vs/ whiche hath nat spared his owen sõne/ but hath delyuered him for vs al/ how shal hath nat he giuen vnto vs al thinges with him.

Who shall therfore departe vs from the loue of Christ/ shall tribulacyon/ or myserye/ or hunger/ or nakednes/ or peryll/ or persecucyon/ or the swerde.

For I am sure that neither deth

nor lyfe / nor Angelles / nor rule /
nor power / nor thynges presente /
nor thynges to come / nor strength
nor heygth / nor depnes / nor any
creature / shall be able to departe
vs from the charyte of god / which
is in Christ Jesu our lorde.

Se what maner of loue the fa-
ther hathe shewed vnto vs / for to
be named the sonnes of god / and
so to be in dede.

For the spirite of god doth bea-
re wytnes vnto our spyryte / that
we be the sonnes of god / if we be
sonnes / than be we heyres of god /
coheres with Jesu Christ / so if
we do suffre for to be glorifyed.

For the spirite him self prayeth
for vs w sighes vnable to be told

God sente downe the spyrite of
his sonne into our hertes / crienge
father fat der / Therfore nowe art
thou nat bond but a sonne / and if
thou be a sonne than arte thou an
heyre through god.

This is the cōfydence that we
haue in god / that what so euer we
desyre

Iohn .3

Roma .8.

Gal .4

1 Joa .5

dessyng according vnto his wyll/ he
hearyth vs.

2 Cor. 8 For we do knowe the grace of
our lorde Jesu Christe/ how that for
our sake he was made poore/ whan
he was ryche/ to thentent that we
his poouerty yout myght be ryche.

Gala. 3 Christe hath redemed vs from
the curse of the lawe/ and was ac-
cursed for vs.

Rom. 5 For if through the synne of one
death reigneth/ moche more they
that receiue thabundaūce of grace
and the rewarde of ryghtwysenes
in lyfe shall reygne through Jesu
Christe. Therfore/ like as through
the synne of one mā/ vnto mē con-
dāpned/ euen so through the ryght-
of one man/ all men were iustified

2 Cor. 15. For through man came death/
and through man came the resur-
of the dead/ & lyke as all dye in
rough Adam/ euen so were all ma-
ued through Christe.

Rom. 6 But the grace of god is eter-
lyfe in Christe Jesu our lorde.

Colos. 2 For in hym dwelleth the fulne-

oz well of lyfe.

lyfe/ al the godheed full and hole.

Thereby appereth the loue of god vnto vs/foz god sente his only begotten sonne in to the wozlde that we mygbt lyue thzough him/ thez in was charyte/ nat bycause we loued god / but foz asmoch as he loued vs before/ and sent downe his sonne to foz gyue our synnes/most derly beloued/if god hath loued vs than are we bouuden one to loue another. 1.Jo.4

Surely we know/that vnto such as loue god/all thynges do wozke foz the best. Rom.8

God hath pzepared foz such as loue him / thinges/ ꝑ no eye hathe euer seen/ noz harde with any care neither can be compassed with the thought of mannes herte. Coz.2.

Foz I suppose ꝑ the afflyctyons of this lyfe can nat dyscryue ꝑ glo ry/ which shal be shewed vpon vs. Rom.8

There is but one lozde of al/ whi che is lyberall to them that cal on hym. Ro.10.

who hath he despysed that hath Eccl.2.

called on him/for he is a god lofye
and mercyfull / and forgyueth fyn
nes in the daye of trybulacyon / &
is defendour vnto all that call on
him in truth. wo be to you of dou-
ble herte and wycked lyppes / and
mysdoyng handes / & to the synner
ỳ goth two wayes on the grounde.
wo be to the dyssolute in herte /
whiche do nat beleue god / & there-
fore they shal nat be defended of hi.

2. Mac. 12. But after ỳ he hath called vpon
the almyghty / which through his
power dothe breke the strength of
enemyes / they toke the cyte.

ỳ. 106. And they dyd crye to the lorde /
whan they were troubled / and he
delyuered thẽ from their necessyte

Es. 30. Unto the voyce of theyr playn-
te he wyll answere / as sone as he
hath herde it.

Es. 50. Lo / the hande of ỳ lorde is nat
shortened / but that he is able to
saue / nor his ear is nat so stopped
but he can here.

2. Pet 5 Be ye therfore subdued vnder ỳ
mighty hande of god / that he may
exalte

exalte you i the tyme of visitation
putting al your care in him/for he
hath charge of you.

He hath created both small & Psa.6.
great/ and equalyte he hath cure of
all thynges.

Drede the lorde ye that be his Psa.33
sayntes/for there is no scarsyte to
any that drede him.

Delyte in the lorde/ and he shall Ps.36.
graunte vnto the/ thy petycyon of
thy herte. disclose thy wayes vnto
the lorde/ and trust in him/ and he
wyll do for the.

The steppes of man shalbe direc
ted by the lorde/ whan he happeth
to fable he shal nat be hurte/ for ꝑ
lorde shall put vnder his hande.
I was ponge and wared olde/ and
I haue nat seen the righteouse for
sake/ nor any of his Issue destitu
te of lyuyng for always he pitieth
& rideth/ & his seed shal be blessed.

Cast thy thought vpon the lor- Ps.54
de and he shall norisshe the/ and he
wyl neuer gyue trouble to ꝑ right
wyse.

Pro .3. Haue confydence in the lorde with all thyne herte / and do nat truſt in thyne owne wyſdome / In all thy wayes remembre him / and he ſhall ordre thy ſteppes .

Pro .30 The lorde ſhall nat afflicte the ſoule of the ryghtwyſe w̄ hungre & he ſhal ouerthrowe the awaytes of the wycked.

Pro.16 Dyſcloſe thy workes vnto the lorde / and thy thought ſhal be dyrected / the lorde hath wrought all thynges for him ſelf / and the wicked vnto an euyll daye.

The herte of man dyſpoſeth his way / but it longeth vnto the lorde for to dyrecte his ſteppes .

Pro .19 Many thoughtes do ron in the herte of a man / but the wyll of the lorde abydeth euermore.

Thre.3. It is good for to abide the ſalua tion of the lorde with ſylence.

Eſa .30 Therfore the lorde doth tarye to haue mercy on the / and he ſhall be exalted in ſparing of you / for he is

the

oz well of lyfe.
the lozde god of iugement/ blessed are they that loke after him.

In thy mozuyuge thou shalt nat nede to mourn/ foz he that prieth wyll haue mercy on the.

Foz god is thy mercyfull lozde god. Deut.4

And his mercy is on al them that feare him throughout all generatyons. Luc.1.

Do nat say I wyll do harme foz harme/but cary vpō the lozde/and he wyll delyuer the. Pro.20

Kepe your selues in the loue of god/lokyng after the mercy of our lozde Jesu Christ/foz ỹ lyfe euerlastynge. Jude.1

Foz the grace of god/ that gyueth helth vnto al men hath appered/ and taught vs foz to denye al vngodlynes/ and wozldly lustes & that we shuld lyue honestly/ryght wisly & godly in this present wozlde/ lokyuge foz that blyssed hope & glozious apperyng of the myghtye god & our sauiour Jesu Christ Tito.2

the

the which gaue hym self for vs.

For to redeme vs from all vnrightwysnesse / and to purge vs a peculyar people vnto him folowyng good workes.

Psa. 31 Happy ar they / whose vnrightwysnes is forgyuen / & the synnes ar kepte secrete.

Happy is that man / to whom god hathe nat rekened any synne and in whose herte there is no deceyte.

Job. 5. Happy is that man which is corrected by the lorde / the correccyon of the lorde / thou shalte nat therfore refuse / for he woundeth & healeth / he stryketh / & his hande maketh hole.

1. Re. 2. The lorde kylleth & reuyueth / he bryngeth downe to hell & bringeth out / the lorde maketh poore and maketh ryche / he putteth downe and setteth vp.

Heb. 12 For the lorde punysheth hym that he loueth / and he scourgeth euery childe whom he receyueth to scourge in lernyng. God offereth him self

or well of lyfe.

selfe vnto you/as vnto his sonnes/ for what sonne is ther/whom the father doth nat correcte.

Furthermore we haue had our carnall fathers as teachers/and them we did obey/shal we nat therfore moche more obey our spyritu all father by whom we shal lyue?

Truely euery lernyng semeth nowe nat to be ioyfull/ but sorowfull/ but afterwarde it shal bringe forth the most mylde fruit of right wyses vnto all that ar exercysed in it.

For our excedyng trybulatyon which is transytorie & light/ prepareth an excedynge/ & in eternall weyght of glorye vnto vs whyle we be in the contẽplatyon; nat of thiges visyble/but of ỹ vnuisyble 2 cor. 4

For whom the lorde loueth he correcteth/and taketh a cõceyte in him/ as in his sonne. Pro. 3.

My brethern coũte it exceding Iaue. 1 ioye/whan ye fal in to diuers tẽptacyons/ remembryng howe that the tryeng of your fayth bringeth pacy-

pacyente.

2 Cor. 1 Underſtande that lyke as ye be
felowes in payne / euen ſo ſhall ye
be in conſorte.

1. cor. 10 God is faithfull / whiche ſhall
nat ſuffre you to be tẽpted aboue
your ſtrengthe / but ſhal in the mydes of your tẽptation make away
for you to eſcape out.

Sapi. 3 For the lyues of the ryghtwyſe
be in the handes of god / and the
tourment of deth ſhall nat touche
them.

And natwithſtandyng that they
haue ſuffred torment before men /
yet their hope is repleniſſhed with
Immortalyte.

2 Pet. 2 God knoweth how to delyuer
the vertuous out of temptations
to reſerue the wycked / vnto the
day of iugment / for to be tourmẽted.

Job. 36 He wyll delyuer the pooze out
of his myſerye / and he wyll open
his eare in tyme of trybulation.

2. Pet. 3 He dealeth pacyently for your
ſakes / and is loth that any ſhulde
periſſhe

perysche/ but that all shulde toutne vnto repentaunce.

Whan we ar iuged we ar corrected by the lorde / bycause we shall nat be condempned w̄ this worlde. 1. Cor. xi

He hath chastysed vs for ourc vnrighteousenes / and he wyl saue vs for his mercyes sake. Deb. 12

All thynges ar of god / which hath reconsyled vs vnto him self / by Jhesu Christ / & hath gyuen vs the office to preach the accorde/for god was in Christ / and made the agrement betwen the worlde and him selfe / & rekened nat their synnes vnto them/and hathe cōmytted vnto vs the preachinge of the accorde. 2. Cor. v

Holy/holy/ the god of batayle all the erthe is replenysshed with his glorie. Esa. 6.

For it pleased the father that in him shulde all plentuousnes remayne/ and by him to reconsyle al thynges vnto him selfe / and to set Colos i

a peas

a peas by hym through the blode of his crosse w̄ what so euer that was either in heuen or in erth

1.Pet.2 For he hath borne our synnes with his body vpon a tree/to thentent that we shulde be dead(as cōcernyng synne/and shulde lyue in ryghtwysnes.

1.pet.3 Christ dyed ones for our synnes ryghtuous for the vnryghtuous/ for to offre vs vnto god mortifyed in fleshe/but reuyued in spirryte.

1Johu1 He doth purge vs frō all synne by the blode of Jhesu Christe his sonne/ if we saye that we be without synne/we do deceyue our owne selues/ and the truth is nat in vs.

1.Jo.2 If we knowlege our synnes/ he is faythful and iust to forgyue vs our synnes/and to clense vs frō al vnryghtuousnes.

1.Jo.2 My lytle chyldren/these thynges wrytte I vnto you/ ꝙ ye shuld nat synne/ and if any man synne/ yet haue we an aduocate with the father Jesu Christ which is ryght wise/ ꝙ he it is that optayneth gra.

cc

ce for our synnes/ nat for our synnes only/ but also for the⁊ synnes of all the worlde.

Chyldren I wrytte vnto you/ how that your sinnes ar forgiuen for his names sake.

For there is no differēce/ all ha ue synned/ and do lacke the prayse that is of value before god/ we are iustified freely by his grace through the redemptyon that is in Chryste Jesu/ whom god hath made a seate of mercy through faythe in his blode/ to shew the ryghtwysnes/ whiche before him is of valour in that he forgyueth the synnes that ar passed/ whiche god dyd suffre to shewe at this tyme the ryghtwysnes that is alowed of him/ that he myght be counted iust and a iustyfier of hi that beleueth in the faith of Jesu Christ.

Rom 3.

God hath wrapped all nacions in vnbeleue/ to the entent that he might haue mercy on al/ o the depthes of thabūdāt wysdome & knowlegs

Ro. 11.

lege of god / how in comprehensy-
ble ar his iugementes / & his wais
vnsercheable.

Gala.3 The scripture hath wrapped al
thynges vnder synne / that the pro
myse shulde be fulfylled vnto all ¶
do beleue in the faythe of Jhesu
Christ.

Ephe.1 By whom we haue redemption
through his blode / that is to saye
the forgyuenes of synnes accor-
dyng to the rychesse of his grace /
whiche he hathe shed on vs abou-
dantly in all wysdome & prudēce.
which is the ernest of our inhe
ritaunce / to redeme the possession
purchased vnto the laude of hys
glorye.

Ephe.2 For through him we both ha
ue an open way in / in one spyryte
vnto the father.

In whom we haue cōfydence /
& away open in a surety / through
the fayth of hym.

Hebr.9 He entred ones for all into the
holy place / and founde eternall re
demp-

of well of lyfe.

vempty on.

Chryst was offred to walshe a-
way the synnes of many.

Thankes be vnto god whych 1 Cor. 15
hath gyuen vs vyctorye/ through
our lorde Jesu Chryste.

The which Jesu he hath rey- 1. The. 1
sed vp from the dead / which hath
delyuered vs from the vengeaũce
that is to come.

For god hath nat apoynted vs 1. The. 5
vnto wrath/but to obtaie helth by
the meane of our lorde Jesu chryst
whiche dyed for vs / that whether
we wake or slepe/we shulde liue to
gyder with hym.

For if we lyue to the lorde / we Ro. 14
lyue/ and if we dye vnto the lorde
we dye / therfore whether we do ly
ue or dye/ we be the lordes.

It is a faythfull worde & wor- 1. Tib. 1
thy to be alowed that Christ Jesu
cam into this worlde for to saue sin
ners.

The lawe was gyuen by Moyses Johu. 1
but

but grace and truthe cam by Jesu Chryste.

1.Pet.1 ye knowe that ye were nat redemed with corruptyble golde or siluer/ but with the precious blod of Chryst/ as of a lambe vndefyled & without spotte/ which was ordeyned before the worlde was made.

Gala.1 Grace be with you & peas from god the father/ and from our lorde Jhesu Christe / whiche gaue him selfe for our synnes/ to delyuer vs from this presente euyll worlde.

2 The 2 Our lorde Jesu christ him selfe and god our father whiche hathe loued vs and hath gyuen vs euerlastyng consolation/ and good hope through grace / conforte your hertes/ & stablysshe you in all good sayeng and doyng.

Col .1. which hath delyuered vs frō the power of derkenesse/ & hath translated vs into the kingdome of his dere sone in whō we haue redemption through his blode/ that is to wyt forgyuenes of synnes.

Colo .2 And whā ye were dead in synne & by the

by the vncircūcision of your flesh he quickened you / and hath forgyuen vs our trespasses / & hath cancelled the obligation ý was agaīst vs / made in the lawe wrytten.

Seyng brother that by the meanes of chrystꝭ blod / we may be bolde to entre into that holy place / by the newe & lyuyng way / through this vale / that is to witte / by his flesche / and seing also that we haue an hyghe preest / whiche is ruler ouer the house of god / let vs drawnere wt a true herte / in a ful fayth. Hebr 10

Come and let vs ascende vnto ý mounte of the lorde god / of Jacob and he shal teache vs his wayes / & let vs walke after his steppes. Esa. 2.

Be nat afrayde / beholde I bring you tidinges of gret Joye that shal come vnto all the people / for vnto you is borne this daye in the cyte of Dauyd / a sauiour / whyche is christ the lorde / glory vnto god on high / and peace on the erthe / and vnto men that reioyse. Luc. 2.

Feare nat Marye / thou hast founde Luc. 1.

founde grace with god/ lo/ ꝯ shalt conceyue in thy wombe / and shalt beare a sonne / and thou shalt call his name Jesus/ he shalbe great/ & shalbe called the sōne of ꝯ higest / And the lorde god shal gyue vnto him the seat of Dauyd his father/ and he shal reigne ouer the house of Jacob for euer/ & of his kigdom shalbe none ende.

The holy goost shal come vpon the / and the power of the highest shall ouer shadowe the / for with god shall nothige be Impossyble.

Blessed be the lorde god of Israell / for he hath vysyted and redemed his people.

And hath rayled vp the horne of helthe vnto vs / in the house of his seruaunte Dauyd.

Euen as he promysed by the mouth of his holy prophetes/ whi che were syns the worlde begon.

That we shuld be preserued fro

oute

our enemyes/ and from the handes
of all that hate vs.
To shew mercy towarde our fathers
& to remembre his holy promyse
That is to say/ the othe which he
sware to our father Abraham/ to
gyue vs.
That we delyuered out of ỹ hand
des of our enemyes myght serue him
without feare all the dayes of our
lyfe/ in suche holynes & ryghtwys
nes that were pleasaunt before him.
And thou chylde shalt be called ỹ
ꝓphete of the hyest/ for thou shalt
go before the face of the lorde to
prepare his wayes.
And to gyue knowlege of helthe
vnto his people for the remyssyon
of synnes.
Through the tender mercy of our
lorde/ wherewith he hathe vysyted
vs/ sprynging from an hygh.
To gyue lyght to them ỹ sate in
derknes & in ỹ shadow of deth/ & to
guyde our fete in to the way of peace.
Confesse the lorde/ & call vpō his Esa. 12
name/ publysshe among the nacyōs

his merueylous workes/ & rendre
that his name is aboue all other.
ye shal draw waters ioyfully out
of the welles of the sauyour. prayse
ye the lorde/ for he hath done ex-
cellently/ preach it through all the
erth/ reioyse & prayse(o ye inhabyt-
tantes of Syon) for in the myddes
of you is the great sayntt of Israel.

Eccl.15 Kepyour soules reioyse in his mer-
cy/ & be ye ashamed for your faultes.

Sophz Thy lorde god is myghty/ in the
myddell of the he shall saue.

Eccl.38 Honour do not forgette thy kind-
nesse in thy mysery/ but pray vnto
the lorde/ and he shall cure the.

Hoz.6 Come/ and let vs returne vnto
the lorde/ for he hath taken/ & wyll
heale vs/ he wyll stryke/ & yet wyll
cure vs.

Ps 146 Which healeth the contrite in hert/ and aswageth theyr sorow.

Mat.1 Thou shalt cal his name Jesus/
for he shal saue his people fro theyr sinnes.

Mat.4 And Jesu went about all Galile
chyng in theyr synagogis & preach-
chyng the gospell of the kyng-
and

of well of lyfe.

¶ healyng al maner of ſyckneſſes ¶
dyſeaſes among the people.

And al the multitude preaſed for to touche him/for there went out of him and healed them all. Luc.6.

He cõforted the women that was dyſeaſed with the bloody ſyxe/ſaynge/doughter thy fayth hath ſaued the/go thy wayes in peas/& be thou hole of thy plage. Mar.5

He ſayd vnto Centurion/go thy waye/& as thou haſt beleued euen ſo be it vnto the. Mat.8

But Jeſu perceyuynge their fayth ſayd vnto him that had the paſſey Be of good chere ſon/thy ſynnes are forgyuen the. Mat.9

Alſo he ſpake vnto Symon the phariſey/by the woman that was a ſynner/moche ſynne is forgyuen her by cauſe ſhe loued moch. Luc.7

Jeſus anſwered vnto the womã of Canane. O woman/gret is thy fayth. euen as thou wylte ſo be it done vnto the. and after that hour her doughter was hole. Mat.15

He ſaid vnto the rular of the ſyna- Mar.5

gage. Be nat a fraydc only beleue.
He sayd vnto Martha. Dyd nat
Joā. 11. I tell the/ that if thou woldest be-
leue/ ỹ shuldest se the glory of god.
Mar. 9 He comforted the father of ỹ the
sarike/ sayeng. If thou canst fode
in thyne herte to beleue/ all thiges
are possyble to one that beleueth.
Mat. 9 He sayde vnto the blynde men/
Do ye beleue that I can doo this
vnto you / accordynge vnto youre
fayth/ be it done vnto you.
Ma. 16 He rebuked his disciples for their
vnbelefe/ saiēg. O ye ofspryng of
why are your myndes troubled/
bycause ye haue no bred.
Joā. 8. He sayde vnto the woman that
was taken in aduoutry. Woman
where be they that accused the. I
wyll nat condempne the/ goo thy
waye and synne nomore.
Mar. 5 He sayd vnto the demonyake/ G
home vnto thy frendes/ & tell the
how moche the lorde hath done
the/ & how he had mercy on the.
He dyd incourage ỹe these wo
Luc. 23 theſe wordes/ truly I say vnto ỹ
this

of well of lyfe.

this day I shalt be wt me in paradyse

He cõmaunded zachee lyttyng in the sycomer tree / that he shulde to me downe hastely. Luc.19

He cõmaunded Mathew lytting at the receyte of custome that he shulde folow him. Mat.9

By the example of the Kyotous sonne / Christ syguifyeth vnto vs the synguler fauour and exceding mercy of his fader sayeng / whã he was a great way of / he espied him and hastyng towarde him / embraced his necke and kyssed him. Luc.15

As Jesu wẽt forth he saw a grete multitude / & had pitie on them / for they were as shepe hauyng no shepherde. Mar.6

He coraged his disciples / whã they toke hi for a spirite / sayeng / Be of good chere / it is I / be nat afrayde.

¶ Of the great fauour of god towardes vs / the remẽbraunce wher of shall behemẽtly stirre vs agayn vnto the loue of so benygne a god and father.

And

Pſ.17. And he hath ſet me at large/ he hath ſaued me/ by cauſe it is his pleaſure.

Pſ.36. By the lorde ſhal ỳ ſteppes of ma be directed/ & he ſhal rule his wayes

Eſa.53 He was offred/ for ſo was his pleaſure/ & hath nat opened his mouth

1 Tim2 whiche coueteth to haue all men ſaued/ and for to come vnto knowlege of the trouth.

Mic.7 He wyl nat ſed ỳ his furour wout cauſe/ for he entendeth mercy only.

2 Pet4 Nor god wyll nat that any ſoule ſhulde be loſt/ but he deupleth in him ſelfe/ thy ukyng how he may preſerue him from periſhyng that is caſt awaye.

Mat18 So/ it is nat the pleaſure of your father in heuyn/ that any of theſe lytell ons/ ſhuld periſche.

Mat23 O Hieruſalem/ Hieruſalem/ thou che kylleſt prophetes / and ſtoneſt thē to deth that are ſentē vnto the how often wolde I haue gathered thy chyldren to gyther/ as a henne gathereth her cheekyns vnder her wynges/ but ye wolde nat

Facyon

of hell of lyfe.

Fasyon nat your selues accor- Rom.12.
dynge vnto this worlde/but be ye
reformed in a newe vnderstandyng
that ye may fele what thyng/ that
good/ that acceptable and perfyte
wyll of god is.

I wyl nat the deth of him that is Eze.18
lyke to dye. the lorde god sayth/ re-
toune and lyue.

The vncleanes is abominable/ Eze.24
for I wolde haue cleased the/ and
thou woldest nat be cleused of thy
fylthy.

For this is the pleasure of the fa Joan 6
ther that sente me that of all whi-
che he hath gyuen me I shulde lese
nothyng/ but shulde rayse it vp a-
gayne at the laste day.

And this is the wyll of my father
that sent me/ that euery man whi-
che seeth the sone & beleueth on hi
haue euerlastig lyfe/ & I wyl rayse
hym vp at the last daye.

Father I wyll that they which
thou hast gyuen me/ be where as I
am/ that they maye see my glorye
whiche thou hast gyuen me.

Lorde

Mat.8 Lorde if thou wylt/ thou canste make me clene. Jesus putte forth his hande/ touched hym/ sayenge I wyll be clene.

Luc.18 What wyldest thou that I shulde do vnto the/ and he answered/ lorde let me haue syght/ and Jesu sayde vnto him/ Receyue thy syght/ thy fayth hath saued the.

Ps.50. Lorde in thy good mynde do well vnto Syon/ that the walles of Jerusalem may be bylded.

Psal.5. Lorde thou hast couered vs with the shylde of thy good wyll.

Ps.72. Thou hast holde my right hande/ & vaste conducted me at thy pleasure/ & hast receyued me with glory

Sap.11 How could any thynge abyde/ vnles it were thy pleasure.

Or how coulde any thynge be preserued/ but yt it were called of the.

O lorde that louest soules/ thou sparest all bycause they are thyne.

¶ Certayne examples of both the testamentes/ wherein it appeareth euydently with how greedynesse it and

te and gentymes almyghtye god dyd comforte his seruauntes.

Abraham going forth fro the lande of Aram his naturall countrey / was ladde by god / which ofttymes dyd hi refresshe & cõfort. Gen. 12 15 17 c.18.

Loth was preserued by almyghtey god from the subuersyon & destruc tyon of Sodome. Ge.19.

The mysserable calamyte & aduer syte of Joseph in Egypte / was by god conuerted into hyghe welth and prosperyte. Ge.41

Jacob was cõforted & incoraged by god whan he fledde frome the syghte of his brother Esau. Ge.28.

God also dyd make bolde & incorage Josue / sayng these wordes, I wil nat leue the nor forsake the. Josue 1

He appered cõfortably vnto Moses kepig his shepe & beig in exyle. Exo.3.

He fedde Helyas in wyldernes by the space of .iiii. dayes & holpe him whan he fledd & was discõforted w the thretenyng of Jezabell. 3 Re 17

He cons

4 re. 18 He comforted the prophete Ezechyas whan he dyd complayne of the rebukes of Sennacheris.

Tobi. 3 He dyd also comforte Thoby & Sara in their petitys & prayer

Jud 10 He dyd meruelously comforte the Iewes whiche were besieged by Holoferne.

Dan. 3. He did meruelously by his angell preserue and saue .iii. chyldre in a byrnynge fournace.

Dan 4 He holpe Danyell beyng in a dune & he was nat deuored of lyõs

Dan. 13 He delyuered Susan both fro rebuke and deth| other wayes shã was her hope.

Acto. 2 He did comfort the apostles with a comfortable ghost.

Ac. 16. In lykewyse he comforted Paule by a vysyon.

Apoc. 1 And Ioã also i thyle of Pathmos

Ac. 12. Peter also beyng in captyuyte.

Luc. 1. And also the blessed vyrgin Mary/ Za charia/ Elizabeth/ & Joseph what nede we of more.

1. Co. 12. There is one god which doth all thyng in respecte of al creatures.

Jesus

of well of lyfe.

Jesus Christ is one & vnstoryme/ yesterday/ this day/ and euer. Hebr.

By christ our cōfort doth entre 2. Co.1

which god seyng he is the light & brightnes of Joye/ the forme & figure of his substance/ & berynge all thyng w one worde of his power/ makyng also a purgatory of synne and sytteth on the ryght hande of his maiestye in heuen. Hebr.1

And seyng he hath loued his seruauntes in this worlde/ sayeng this I haue loued you to the ende. Joā.13

what man wyll accuse agaynste the electe people of god/ it is god that dyd Justice/ who is he that wyl condēpne/ it is Jesus christ the which dyed/ & rose fro deth to lyfe & is on the ryght hande of god/ which maketh Intercession for vs. Rom.8

who can declare the vertue of his magnytud/ or who wyl take vpon him to describe the mercy of god. Eccl.18

These thynges be wrytē that ye shulde beleue that Jesus Christe is the son of god / & as ye beleue so shal ye haue lyfe by y name of god. Jo.20

He

He suffered the synnes of many
Esa. 53 men / & for their offences dyd entreate

¶ The prayer of Christ for
all faythfull people.

Father ✠ houre is come glo
Jo. 17 rifye thy sonne / ✠ thy sonne
may glorifye ✠ / as ✠ hast gi
uen him power ouer al flesshe / that
he shulde gyue eternall lyfe / to as
many as thou hast gyuen him.

This is lyfe eternall / that they
myght knowe the only very god / &
whom thou hast sent Jesu Christ
I haue glorifyed the on the erthe /
I haue fynyshed the workes whi
ch thou gauest me to do. And now
glorifi me thou father in thine owne
presens / with the glorie whiche I
had with the before ✠ worlde was
I haue declared thy name vnto the
men / whiche thou gauest me out of
the worlde: thyne they were / and
thou hast gyuen them to me / & they
haue kept thy sayenge. Now they
haue knowen that al thynge what
soeuer thou hast gyuen me were of

the

the/ for I haue geuen vnto the the
wordes which ꝑ gauest me/ & they
haue receyued the/ & haue knowen
surely ꝑ I cam out from the/ & ha-
ue beleued that ꝑ thou sendest me/
I pray for the/ I pray nat for the
worlde/ but for the whiche ꝑ hast
geuen me/ for they are thyne/ and
al myne are thyne/ & thyne are myne
& I am glorified in the/ & now am
I no more in the worlde/ but they
are in the worlde/ and I come to the
holy father/ kepe in thyne owne na-
me the whiche ꝑ hast geuen me/ ꝑ
they may be one/ as we are/ whyle
I was with the in the worlde/ I kept
the in thy name. Those that thou
gauest me haue I kepte/ & none of
the is lost/ but ꝑ lost chylde/ ꝑ scrip
ture myght be fulfylled. Now cōe I
to the/ & these wordes speke I in ꝑ
worlde ꝑ they might haue my Ioy
full in the/ I haue geuen them thy
doctryne/ & the worlde hath hated
the bycause they are nat of ꝑ worlde
euen as I am nat of the worlde/ I
desyre nat ꝑ thou shuldest take the

out

out of the worlde but thou kepe the
frō euyll/they ar nat of the worlde
as I am nat of the worlde/sanctifye
the in thy truth/thy sayeng is veri
te/as thou dydest send me into the
worlde/euen so haue I sent the in-
to the worlde/& for theyr sakes sanc
tifye I my self/& they also myght
be sanctyfyed through the truth/I
pray nat for the alone/but for the
also which shall beleue on me thro-
ugh theyr prechyng/that they
all may be one/as thou father art
in me/& I in the/that they may be
also one in vs/that the worlde may
beleue that thou hast sent me/& that
glorie ỳ thou gauest me/I haue gi
uen them that they may be one as
we ar one/I in them/& thou in me/
that they may be made pfet in one/
& that the worlde may knowe that
thou hast sent me/& hast loued the
as thou hast loued me.

Father I wyl that they which ỳ
hast geuē me/ be with me where I
am/ ỳ they may se my glory/which
thou hast gyuen me/ for thou hast

loued me

of well of lyfe/
loued me before the makyng of the
worlde. O rightwyse father the de
yf worlde hath not knowen the/ but
I haue knowen/ & these haue kno
wen that thou hast sent me/ & I ha
ue declared vnto the thy name/and
wyl declare it that the loue wherwi
thou louest me/be in them & that I
be in them.

Who that is wyse & obserue these thynges/he shal perceue the mercy of the lorde. Ps.106

To the entent that the boke shuld be replenished we haue added ther vnto certayn exyples/ prayers/ & exhortacyons of holy fathers/ pphetis kyngis & other noble & ryghtwise men of oulde tayth/ trouth/ & conyderate to be had in good

¶ A blame of them that myspende ther tyme vnfruytfully

The wordis of the pphete And to kyng Judah/ for because thou hast put thy trust in the kyng of Syria & not in thy lorde god/ therfore the kig of Syria did escape out of thy power. Were nat also kings of Judee Par.2. 26.

and

The fourtayne
and Lybia endued w̄ many one thou
sett̄ horsemen / & also w̄ a moch
greatter multytude of people who
whan he dydest put thy trust in thy
lorde god he the delyuered into thy
handes & power? The eyes truely
of our lorde doth beholde all ye worl
de / & his power & fortytude to the
which w̄ a perfect hert doth beleue
in him / therfore ye dydest folysshely
& for that also warre shal aryse a
gaynst the in this p̄sent tyme.

¶ The p̄rayer of Asa
kyng of Juda.

* This p̄rayer sayd Asa vnto our
lorde what tyme that zara a mi
Jude came agayn̄ him w̄ a gret
fowdyers armed of warre / and also
with thre hundreth Charettes.

O good lorde in the there is no
delay nor dystaunce / wherfor ye be
helpe with fewe or w̄ many / o our
lorde god helpe vs for we truly be
upon only our trust & confydence
the & in thy name / be come agayn̄
this gret multytude / ye art our god
& agayn̄ the no man may p̄euayle

3t

of Iudeth et Ryte.

It chaffed therfore that ¶ men of Iuda were dispersed/ & kyng Asa drake them vnto theyr destructiō & deth.

¶ The exortation of Azarye son to Obed in warre & tyme of veracyon.

¶ But lorde is wt you/ for ye were with hym/ if ye seke hym ye shal fide hym/ but yf ye forsake hym/ he wyll forsake you: forsoth many dayes shall passe to Israell wout a true god & without a prest/ without a techer/ & also without lawe/ and whē they wyll be conuerted in their trouble and wyl ryse to the lorde god of Israel/ & also wyll seke hym/ than shall they fynd hym/ at ye tyme ther shal be no peace to me goyng forth & goyng in/ but grete & horryble fea re in euery place among; al the In habytors of the erth/ for nacīō shal fight agayne nacīō/ & cyte against Cyte/ for our lorde shal vexe the in al aduersitē/ therfor be you of good comfort and lette nat your hoste be dyssolued and broken/ for ye shall

2. Par. 15.

The fountayne

haue retwarde for your labour / the
which thyng when the kyng harde
he was greatly comforted. &c.

Judith 9.

O lorde the god of my father Sy
meon which gauest to him a sworde
for his defence agaynste straungers
that were tauysshoures in theyr bn-
clenes and dyscouerers the chastyte
of a vyrgyn to theyr confusyon.

¶ The exortacyon of the prophete
Ezechias agaynst Sennacherib.

4. Re. 19.

O lorde god of Israell that syt-
test aboue cherubyn / thou art
only god of al kyngs of the erth /
madest both heuyn & erth / Inclyne
thyne eare good lorde & here /
thyne eyes / se & bere al the wordes
of Sennacherib that he dispiseth
vs. saynge in our teth our god
is lyenge. Truly good lorde the ky-
ges of Assyria haue put apart and
dyspersed both the peoples & landes
of al men / & haue cast theyr gods
into the fyre / for truly they were no
goddes but workes made with the
des of mē of tymber & stone / & ther-
for

lost them. Therfore now our lorde god serue bis trō the bundes of the/ that al kingdomes of the erth may know ꝑ thou art only ꝑ lorde god.

¶ The prayer of Iosaphat agaynst his enemyes

O lorde god of our faders thou art god in heuen/ hast dominacyon ouer all kyngdomes of people/ In thy hāde is both strenght & power/ & no man may the resyst ꝑ so forth/ but in vs is nat so moche power to resyst a thousand this multytude that inuadeth on vs. Neuertheles dyrig seyng we ar ignorant what we may do/ this onely remayneth/ that is to say/ to dyrec our eyes to thy goodnes. 2. Par. 20.

¶ The exortacyon of Iaziell sonne of zacharye to the people.

Here ye nat nor drede ye this multytude for surely it is nat the resystence of you/ but it is the resystence of god.

The fourtayne

¶ The exortacyō of Josaphat vn the myddes of the people.

O ye men of Judah/ & al ye Juda bytours of Jerusalē/ here what I shal say/ beleue & trust in your lorde god & you shall be in sauegard/ put also your confydēce in his apheff and all thynge to you shall fortune prosperous.

¶ The admonycyon of the seruaunt of god/ to Amasam.

If thou thynkest that the victory of warre do cōsyst in the strēght of the host/ god wyl ensuse the to be ouer come of thyne enemyes/ for why/ it is at the pleasure of godheth to helpe and to put to flyght.

¶ The exortacyō of Judas Machabeus to the people.

Machyz

After that the people perceued the host cōmyng to mete thē/ they said vnto Judas/ how shall we beynge but fewe and also wery ed this day with fastynge/ fyght agaynste so great

of hell of the
great and stronge a multytude / to
whom Judas answered / & sayd. It
is one done to conclude many in the
power of fewe / and there is no dis
uersyte in the syght of god in beat
to deliuer from many / or fro fewe
fewe / for why the victory in warre
doth not stande in the multytude of
the host / but all the scripture pow
wer therof cometh from heuen.

They be come vnto vs with an ou
tyous & proude multytude to spy
de abrode vs / our wyues / and our
chyldren / that they myght spoyle &
distroye vs / but we wyll fyght for
our soules / & also for our lawes &
god hym selfe wyll consume the be
fore our faces / therfore be you in
no wyse fere them. And after that
he had spoken his mynde & comfor
tedently / they ranneded and went v
pon theyr enemys / & shortely they
aduersary was brought to confusy
on openly in his syght.

¶ The prayer of Judas redy
to fyght with his enemys.

Wath

The people perfourmed a myghtye
great conquest vpon them/ at whi-
che tyme Iudas prayde in this ma-
ner. Blessed art thou the fourtye of
Israell/ whe the ydolest rebelled
fourtye thousand of a strong for-
tresse within the power of the fe-
mount Bethel/ and ydolest delyuer
the captyues of Israel vnto the
power of Ionathas sonne to Saul
and to the house of his auncetours/ con-
clude in lyke maner this host with
in the handes of thy people of Is-
rael/ and let them be brought to ri
fulfyll both the horsme and other
of the host/ agree them feare and di
sayne the audacyte of theyr mas-
hode/ and lette them be breke with
theyr owne vnpacyence/ and fall them
downe with the sworde of thy chil-
dren/ and all men that knowe thy
name shall laude and prayse the in
hymnes/ and other prayses of ho-
nour/ and the whole hoste made
tayle and rylled of the host of

Lysias sone thou

fonde with

The

of well of lyfe.

¶ The prayer of Judas to the people.

When certayne of the people wolde have fledde departed/ Judas Machabeus exhorted the sayeng/although our tyme draw nere yet let vs dye with manhode/ for the loue of our brethern/and let vs nat bryuge our honour to rebuke.

¶ Printed at London by Thomas Godfray.

¶ Cum priuilegio regali.

¶ An exposicyon

of the. xv. psalme made by ma-
yster Erasmus of Rotherdame
in whiche is full purely decla-
red the pure and clene beha-
uoure that ought to be
in the pure churche of.
Chryst which is the
multytude of all
trewe chrysten
people.

¶ you be the lyght of the
worlde. Let therfore your
lyght so shyne before men
that they may see youre
good workes and so glori-
fye your father which is in
heuen.

Mattheu. v.